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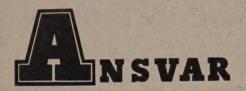
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The Islamic Review

NOVEMBER 1960

48th YEAR OF PUBLICATION

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Between Ourselves

THE COVER

The picture on the cover is that of the Shah Jehan Mosque, Woking, England. The building, executed in the Indo-Saracenic style of architecture, was erected in 1889 C.E. by a British Orientalist, Dr. Henry Leitner, who had worked as an educationist for a number of years in India, with the funds supplied by an Indian Muslim princess, the Begum of Bhopal.

The late Khwaja Kamal-ud-Din (d. 1931 C.E.) rescued it from the heirs of Dr. Leitner, into whose possession it had passed, and restored it to the Muslim community of Great Britain.

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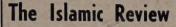
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" Muhammad is . . . the Messenger of God and the Last of the Prophets . THE HOLY QUR'AN 33: 40 "There will be no Prophet after me" -THE PROPHET MUHAMMAD

VOL. XLVIII No. 11

NOVEMBER 1960 C.E.

Jumada al-Ulaa 1380 A.H.

NEWLY INDEPENDENT **IMPORTANCE** OF THE THE AFRICAN MUSLIM STATES AS A NEW FORCE IN WORLD AFFAIRS

The recent intervention of the African States still in the French Community of Nations on behalf of Algeria has focused attention on a part of the world which has been neglected by the

Undoubtedly the independence of Nigeria, about half of whose 35,000,000 population is Muslim, presents the greatest event in Africa from a Muslim standpoint in 1960, although the independence of the Western Sudan, now known as Mali, and Senegal, not to mention Somaliland in East Africa (population 2,000,000), are also

mention Somaliland in East Africa (population 2,000,000), are also great events which must not be ignored.

Various estimates of the Muslim population of West Africa south of the Sudan have been given by Christian authorities on this subject. Alphonse Gouilly in his L'Islam dans l'Afrique Occidentale Française, Paris 1952, states that there were about 15,000,000 Muslims in West Africa out of a population of 36,000,000, not including the predominantly non-Muslim Equatorial Africa and the Congo. The former missionary, J. Spencer Trimingham, writing in his Islam in West Africa, London 1959, gives a figure of 23,531,280, and although this is much nearer the real figure, the statistics of the total population he quotes have increased

by one-fifth since his book was published. Thus the real figure may lie somewhere between 28,000,000 and 30,000,000.

Mr. Sekou Touré, a prominent Muslim trade union politician, was responsible for getting his country, Guinea, with its population of 2,665,000, of whom about 62 per cent are Muslims, to vote itself out of the French Community in 1958. He came out openly for Pan-Africanism and linked Guinea with independent Ghana, held a Pan-African Conference in his capital, Conakry, and took economic help from the Fast as well as the West to obviate the economic help from the East as well as the West to obviate the effects of the resulting French economic boycott. He is reported to have said that there was nothing incompatible with a Muslim to have said that there was nothing incompatible with a Muslim taking from Marxist doctrine anything which might be beneficial to his country. Under his dynamic leadership, Guinea aims at producing 2-3,000,000 tons of iron ore by 1963, and already 1,500,000 tons of bauxite are being produced per year. It must be recorded that it is his action that forced the pace and led to the acquisition of independence by the other countries of what was formerly known as "French West and Equatorial Africa".

The countries concerned are as follows:

Capital Country Central African Republic Republic of the Congo Republic of Dahomey Gabon Republic The Republic of the Upper Volta Islamic Republic of Mauritania Republic of Senegal Sudanese Republic (Mali) Republic of the Chad	Population 1,130,000 760,000 2,482,000 1,719,000 403,000 3,472,000 623,800 2,400,000 2,260,000 3,700,000 2,730,000	Percentage of Muslims 4% 1% 22–17% 7–17% Less than 1% 17–19% 99% or over 85% 79% 63% 52–72%	Proclaimed Independent 13 -8-1960 15 -8-1960 1 -8-1960 17 -8-1960 5 -8-1960 28-11-1960 3 -8-1960 20 -6-1960 21 -8-1960	Capital Bangui Brazzaville Abidjan Porto-Nuovo Libreville Ougadougou Nauakchott Niamey Dakar Bamako Port Lamy	Head of State L'Abbé Fulbert Youlou David Dalko Felix Houphouet-Boigny Hubert Maya Leon M'Ba Maurice Yameggo Mockhtar Ould Dadda Hamami Diori L. Senghor M. Keita François Tombabbaye	Area sq. miles 238,000 139,000 127,520 44,290 102,290 106,011 418,120 458,976 76,084 463,000 501,000
Republic of the Chad Madagascar	5,071,000	5%	25 -6-1960	Tananrive	Philibert Tsirawa	227,800

Besides these countries, parts of Togo and the Cameroons were under French trusteeship until 1960. Five per cent of Togo's population of 1,093,000 is Muslim and 19 per cent of the Cameroon's population of 3,710,000. The 1,600,000 population of North and South Cameroons, which were under British and Nigerian administration, will decide their fate in 1961. At present, 826,000 inhabitants in the South are administered by Northern Nigera, whose representative is Abdullahi Darburian Tada.

In East Africa there are still 67,000 Somalis under French administration. Mahmoud Hardi, who wished to join up Djibouti with the rest of Somaliland (which is now independent), had to flee his country to Mogadishu. There are also 180,760 inhabitants in the Comores Islands, nearly all Muslims, and about 5 per cent of the 5,071,000 inhabitants of Madagascar, which is now independent, are Muslims.

The estimated Muslim population of the Congo which was formerly under Belgian rule is about 115,000. Trimingham considers that 90 per cent of Gambia, 25 per cent of Sierra Leone, 6.5 per cent of Ghana, 6 per cent of Liberia and 35 per cent of Portuguese Guinea are Muslim. There are also hundreds of thousands of Muslims in the other emerging countries of East Africa — Uganda, Zanzibar, Kenya and Tanganyika. All these are gradually bringing their weight to play in African and international affairs. As a result of the admission of the new States mentioned above, the number of the Muslim States in the United Nations has increased considerably. There is also a likelihood that Mr. Mongi Slim of Tunisia may become the next President of the United Nations Assembly.

Mauritania

The pro-French attitude of many of the African members of the Community has to be watched very carefully. The real Mauritanian nationalists, such as Ou Babana, were persecuted by the French and fled to Morocco, for they support the fusion of their country with Morocco. The Premier of the newly-constituted Islamic Republic of Mauritania, Mr. Mockhtar Ould Daddah, has a long record of submission to the French. The first so-called "autochthonous Government" of Mauritania was set up by the French on 20th May 1957, and a "National Assembly" of 40 members was "elected" on 17th May 1959, but the real nationalists were not in a position to contest these elections.

The former Premier of Morocco, Haj Ahmad Belafradj, has recently visited Britain and Moscow on a mission to stress the essential unity of Morocco and Mauritania. It is to be earnestly hoped that the Muslim States will support Morocco at the United Nations on this issue.

Ghana and Guinea are supporting Morocco's claims to Mauritania, but the equivocal attitude of Tunisia endangers the Maghrebian United Front which is so necessary for the Algerian cause. French intrigues in West Africa are also behind Madagascar's reluctance to join with the African members of the Community in helping to solve the Algerian question. The real Malagasy nationalists, Ravoahangy, Raseta and Rabemanjara, who were condemned to death in 1948 after a revolt which cost the lives of 70,000 Malagasys, are, needless to say, not a party to this disturbing behaviour

As stated above, the real Mauritanian nationalists are refugees in Morocco, and if they, as at present, support federation with Morocco, then in our opinion it is the duty of all Muslim States to follow suit. Sooner or later, the African States of the Community will be forced by the strength of African nationalism to follow the example of Guinea and to come out wholeheartedly for Algerian independence. The Sudan obtained its independence with the help of Egypt, and it has now finally worked out a relation-

ship in which it is completely independent and agrees to the Aswan Dam project, which is of mutual benefit to the Sudan as well as to the United Arab Republic. Mauritania can only become really independent with the help of Morocco. In its present form it will remain infested with French advisers, and the building of an expensive new capital will not help to solve its problems.

The West African leaders, Hamami Diori, Ahidjo and Mamadou Dia were completely taken by surprise by De Gaulle's speech of 4th November, in which he referred to a referendum being held in France and Algeria prior to a final referendum to decide self-determination in Algeria. They, however, have pointed out to the Algerians that their own country's independence followed on from the 1956 "framework" law, leading to Home Rule, the setting up of the Community and the receipt of economic aid. They believe that the referendum will be the last action of expression of French sovereignty in Algeria.

Largely under the impetus of Arab and African nationalism, the African States of the Community held a conference in the Ivory Coast on 25th and 26th October to consider the solution for the Algerian question. Later on the President of the Ivory Coast, Mr. Houphouet-Boigny (who had been a minister in several French Governments during the Algerian war), together with President Senghor of Senegal and the Abbé Fulbert Youlou, President Of the (former French) Republic of the Congo, visited President De Gaulle in Paris. Together they formulated certain propositions and nominated a commission of President Hamami Diori of the Niger Republic, President Ahidjo of the Cameroons and Premier Mamadou Dia of Senegal, who visited the FLN (National Liberation Front) leaders in Tunisia and President Bourguiba and then went on to see the Crown Prince of Morocco in Paris. These African leaders have apparently promised the FLN that the 30,000 Africans fighting in the French army in Algeria will be almost immediately withdrawn. But the FLN leaders are afraid that De Gaulle is making use of them in order to try and modify the vote in the political committee of the United Nations due to take place on 5th December, which will certainly condemn France.

The well-informed supporter of Algeria, the lawyer Mr. Stibbe, has suggested in the Paris French weekly France Observateur that the moderate African States may propose a referendum in Algeria to be carried out by troops of the 13 States of the Community together with Moroccan and Tunisian troops, and not by United Nations observers as is demanded by the FLN. De Gaulle is trying his hardest to stop the "internationalization" of the Algerian question and to set up some sort of puppet Algerian executive and republic before the Algerians receive large-scale armaments from China.

There has been trouble between the Western Sudan, or Mali as it is now called, and Senegal. Originally the States of the Western Sudan, Senegal, the Ivory Coast and Dahomey, were considering forming a federation under the name of "Mali", but eventually only the Western Sudan and Senegal federated, with Mr. Leopold Senghor, a Senegalese Christian and a noted poet, as President, and Mr. Modibo Keita, a Sudanese Muslim, as Premier. However, the Sudanese were far closer to pan-Africanism and the Algerian nationalists than the Senegalese leaders, and they were deported from Dakar, and the two countries have now separated. Mali has now agreed to set up a common parliament with Ghana.

Apart from these activities of the new Muslim States one

Apart from these activities of the new Muslim States, one should also mention the activities of the Muslim armies of such States as Pakistan, Tunisia and Morocco and Senegal in the Congo, where they are playing a considerable part in trying to restore order after the vacuum left by the Belgians, who deliberately refrained from training up an élite to take over on their departure.

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TRIUMPH THE QUR'AN

The characteristic teachings of the Our'an

Has the Qur'an borrowed from other Religious Books?

By THE MAULANA SADR-UD-DIN

The teaching of the unity of God and the unity of the human race is peculiar to the Qur'an only

In these pages I propose to discuss some characteristic teachings of the Qur'an so that fair-minded readers can judge for themselves whether or not such teachings can be found in any other revealed scripture of the world. If, however, these ideas are to be found only in the Qur'an, it will be sheer injustice to say that the Qur'an has borrowed them from any other book. Among such ideas peculiar to the Qur'an is its main principle that there is only one God for the whole of the Universe and that He needs no one to help Him in conducting its affairs. Another is:

"(All) people are a single nation" (The Qur'an,

That is to say, the whole of humanity is one single community. Still another idea is that God is the Lord of all the nations. In other words, He nourishes and fosters in gradual evolution all the nations of the world equally. Still another idea is that just as the rain is meant for all the peoples of the world and the sun shines over all the nations of the world, similarly provisions have been made for spiritual rain and spiritual light for the whole of humanity. Thus the Qur'an says:

"(There is) a guide for every people" (13:7).

Again: "And there is not a people but a warner has gone among them" (35:24).

That is to say, no nation in the world has been left without a prophet being raised among them. Another idea of the Qur'an is that the unity of God implies the unity of the human race and that this unity implies the equality of man. That is to say, social rules and regulations must be applicable to all people. The law that is to be enforced on the subject must be equally applicable to the king; the rules and regulations that are framed for a religious leader should be the same as for an uneducated follower of such a leader.

The essence of these ideas is embodied in the opening verse of the Qur'an:

"All praise is due to God, the Lord of the worlds (and of all the nations)."

In plain paraphrase — only that being deserves to be worshipped who is the Creator and Originator of the Universe and has taken upon Himself the responsibility of fostering and developing all the nations of the world, physically as well as spiritually. Thus the unity of God and the unity of the human race are presented by the Qur'an as fundamentally interconnected. This doctrine of social equality has been illustrated by the Prophet Muhammad in his personal example. Thus he was inspired to announce:

"I am the first of those who submit" (6:164).

In other words, he was the foremost of those who are observant of the commandments of God which he preached. He also announced:

"Surely, I fear, if I disobey my Lord, the chastisement of a grievous day" (6:15).

That is to say, if he failed to obey these commandments which God had revealed to him, he would have to suffer the same punishment which was to be inflicted on other violators.

The Prophet also announced that if his daughter, whom he loved so much, was found committing theft, he would enforce the law and have her hand cut off. He also said:

"Those who have gone before you have perished, because when any among their nobility committed theft, they would let him off, and when any weak among them committed the same crime, they would enforce the law of punishment."

In other words, nations meet with destruction because they are rigid in the enforcement of the law in the case of the weak, but spare the evil-doers among the big ones. Calamity is sure to befall when such a state of affairs creates an atmosphere of insecurity which results in social disturbance and the consequent ruin of the nation.

The revolutionary effect of the teachings of the Qur'an on the Arab society

By the enforcement of such principles Islam succeeded in bringing about an unprecedented revolution in the world. 'Amr Ibn 'As, the Governor of Egypt, was a man of great influence and personality. His son unjustly thrashed a poor Copt in Egypt where his father was Governor. The Caliph 'Umar had him summoned to Medina and punished him in public. This extraordinary standard of justice and equity created an impression on the minds of the people with regard to the teachings of Islam. The people of Egypt were greatly impressed by this unexpected act of justice. They became convinced that these teachings were at least a guarantee for peace and security in the real sense of the terms, and that the followers of Islam were firm in observing the law of Islam. In the same way a Syrian king who had just embraced the faith of Islam went to the city of Mecca to perform the pilgrimage. While he was going round the sacred house a certain Bedouin chanced to trample upon a part of the king's robe. Jabala, for that was the king's name, considered this as an act of extreme insolence on the part of the Bedouin and became furious. He gave the Bedouin a hard slap on his face. When the Caliph 'Umar received a complaint against this act of the king he ordered that the Bedouin should also slap the face of the king in retaliation. This judgment was an expression of the Islamic sense of justice. Such justice and fair-dealing and this sense of equality is not to be found even in these modern days. In some countries the sin and crime of a big man are connived at. No court of law can issue a summons against the king. But the Caliph 'Umar, the ruler of the Muslims and of a great empire, was summoned by his Qazi (judge) to appear in his court, and the Caliph gladly responded to this call and respectfully appeared before the court.

The sense of human equality is absent in many countries of today. In India even now there are 60,000,000 untouchables who have been deprived of all the human rights. Islam in its own day made short work of all such irregularities and injustices. In protecting the human rights of people it not only established a unique brotherhood and unparalleled equality but also maintained real justice among its peoples.

Similarly, Islam subdued another mischief that was rampant in the world and had its source in religion. This mischief arose out of the fact that the Jews held the belief that salvation was exclusively meant for the followers of the Mosaic law. In the same way the Christians believed that no one could have salvation without his faith in the atonement of Jesus. Hindus also had their faith in the doctrine that Mukti or salvation was the monopoly of the Hindu race. The result was that all those people who were either not Jews or Christians or Hindus were regarded by these communities as condemned to the eternal fire of hell. Consequently each nation or religious community was in a state of perpetual hostility towards the others. Each of these despised and hated the other as spiritually condemned. To stop this mischief in the world, the Prophet Muhammad made the startling announcement that all religions had their source in God, and that the founders of these religions are equally worthy of reverence, and that the scriptures of all religious nationalities had been revealed by God, and that is a fundamental doctrine of the faith of Islam. He also announced that the pleasure of God is attainable by having a sense of obedience to God and acting righteously. Accordingly he taught that the real foundation of religion was the observance of the commandments of God and being helpful to His creatures. In his own words religion consists of:

"Regard for the commandments of God and love for His creation."

By propounding such ideas the Qur'an and the Prophet Muhammad have proved to the world that the religion they present is universal in its scope and modern in the sense that it conforms with the laws of nature and is easily understood by all rational men and women of this age. It is a recognized fact that ideas such as these embodied in the



The Maulana Sadr-ud-Din

doctrines of the faith of Islam are not found in the scriptures and creeds of any other nation. Under these circumstances, does it behove any justice-loving and reasonable men to regard the teachings of the Qur'an as borrowed from other religious books?

A commentary on the opening verse of the Qur'an

The Qur'anic idea that so long as a man is not equipped with the knowledge of the existence and attributes of God, he cannot have any high morals and praiseworthy qualities of the heart in him, is not to be found in any other scripture of the world. It is on account of this fundamental conception of spiritual life that the God of Islam has deemed it necessary to give men a knowledge of His own Existence and His Attributes. But such a knowledge of God can be attained by a careful study of the universe created by Him. Every creation is an evidence to the existence of the Creator. Thus every part of this universe and every category of the creatures is a sign of the glory of the Creator. That is why the Qur'an has laid great emphasis on the study of nature, and urges man to study the universe to acquire the knowledge of God which alone can illumine his heart and make it to be a befitting seat of God. Then alone will he be a man of God rendering service to His creatures and ever willing to sympathize with them in every way. I will quote here those passages of the Qur'an which have shown us the way to this knowledge of God. For instance, it says:

"All praise is due to God, the Lord of the worlds."

This is the first verse of the Qur'an. It has several useful conceptions implied in it. This verse on the one hand makes a mention of the whole of the cosmos and on the other mentions its Creator and Originator, Who also maintains it and provides it with all necessary resources for its growth and development. In this brief sentence we are also told that that Being alone deserves to receive our praise and eulogy and worship, Who has created the heaven and the earth and Who is able to create ample provision for its growth and development to perfection. In other words, this Being is not only the Creator but also the Sustainer and Bestower of favours. This short passage also implied that this Being called God loves equally all the nations of the world. He, therefore, rains His favours on all the nations and His bounties are showered on all of them without any distinction. Accordingly, it becomes incumbent on those Attributes to secure His Pleasure, and make it a principal object of their life to be helpful to all His creatures and also to serve them. Thus the man who makes it his religion to worship God and to serve His creatures is naturally loved by God; and one who thus comes to be loved by God is also loved by man. It is this fact which is pointed out in the verse:

"The Beneficent God will create love for them (in the hearts of people)."

It will be evident from this brief discussion that the opening verse of the Qur'án which has been quoted just now has a very wide and comprehensive meaning. It exhorts people to establish contact with God, and advances rational arguments in favour of the necessity for the same. For example, it says that the Being alone should be the object of our worship, Who has created the universe and all that it contains, and Who is also looking after our physical and spiritual needs. On the other hand, it gives us a lesson of service to the creatures of God. Thus, it says that if you claim to love God and worship Him, you must have love in

your hearts for His creatures, and engage yourselves in their service.

In this same passage we are also taught that all the nations are equally under the fostering care of God. He has been fostering all other nations as He has been fostering us. We are impliedly asked to pay due regard to this relationship between ourselves and other peoples of the world, and we are to show our realization of this fact by seeing to it that no sort of hatred exists in our hearts in respect of other peoples. We should regard every other nation as a member of a big family, of which the Guardian and Tutor is the one Universal God. Thus we find this very first passage of the Qur'an to be a very comprehensive one, which speaks not only of the Originator and Creator of the Universe and of His loving and fostering care for the same but also of the mutual relationship between the nations of the world at large. The man who can feel this kind of faith in his heart is a true worshipper of the true God and proves to be a blessing for His creatures. Evidently there is no other book in the world which can illumine the hearts of the people as the Qur'an does and removes from them all kinds of narrowness and prejudice against other peoples. As a matter of fact, it is the only Book which produces largeheartedness and frees the minds of people from all kinds of meanness and pettiness. No other book, we are sure, can give to man a religion of such a universal outlook and make him a happy citizen of the world. Not a trace of this kind of teaching is to be found in the Vedas or the Torah or the Gospels. Is it not, therefore, sheer injustice to this noble Book to allege that it has stolen its doctrines from other books?

All-powerfulness of God and His limitless favours as depicted in the Qur'án

"All praise is due to God; the Lord of the worlds."

This sentence impresses the minds of people with the glory of God, and in order to do this it describes the favours of God to man, thereby illumining his mind with knowledge and filling it with the love of God. As the Book itself says elsewhere:

"And those who believe are stronger in love for God" (2:165).

That is to say, those who believe in God entertain love for Him to a degree unparalleled by any other love for any other thing.

The same idea is contained in the words:

"He shall love them and they shall love Him" (5:54).

That is to say, God loves those believers and they in their turn cherish love for Him. The same idea is expressed in the words:

"God is the guardian of those who believe" (2:57).

That is to say, God becomes the loving friend of such people as come close to Him. And we find the same thing expressed in another verse:

"God is sufficient for you and for such of the believers as follow you" (9:64).

And again:

"O Prophet! God will be helpful to you for your affairs and those of your followers in every aspect of your life."

The same thing is repeated in another passage:

"And whoever trusts in God, He is sufficient for him" (65:3).

That is to say, one who trusts in God will find Him sufficient to look after him. In all these verses God appears not as a tyrannical king but as a merciful and generous and more kind-hearted person than even our parents.

God the source of the existence of the whole world

The verse quoted above tells us that God is the source of the existence of the whole universe and that He is responsible for maintenance of everything contained in the universe. It is evident that it needs wonderful power and immense knowledge to be able to produce and bring into existence the thing we call universe, and that one who has done it must be possessed of unlimited resources. There is such an endless variety in the creation. And for each kind and category of things it needs a different kind of power and knowledge to bring it into existence. That God is able to make perfect arrangement for the fostering and growth of each one of these endless varieties is a clear proof of His

endless knowledge and wisdom.

A little elucidation of this point may not be out of place. To start with, the word 'Aalamin is itself very significant. It is in plural form, of which the singular is 'Aalam, a word derived from 'Alam. This word 'Alam means " sign". 'Alam, therefore is a creation of God which bears an impress of the hand of its Creator. Everything in the universe, whether it is a butterfly or a rose petal on which it sits and enjoys itself, bears a mark of its Creator. The irresistible beauty of both captivates the heart and makes one's mind full of wonderment in regard to the wonderful power of God, Who has made them. The bee sits on a flower and sucks its juice. God has placed a mysterious mechanism within the small insect that can turn this juice of the flower into honey. This was the first sweet which God created for man when he was still living in the jungles. Can all the doctors and physicians of the world jointly produce this honey by their own effort? The answer must be in the negative. That is why the Qur'an says:

"And your Lord revealed to the bee saying: Make houses in the mountains and the trees and in what they built. Then eat of all the fruits and walk in the ways of your Lord submissively. There comes forth from within it a beverage of many colours, in which there is healing for men; most surely there is a sign in this for a people who reflect" (16:69-69).

That is to say, it is God, Who has reposed an instinct in the very nature of the bee which impels it to collect honey, that serves both as a food and a remedy for many ailments.

In the same way, God has commanded another insect in our interest that it should produce silk for us. All the silk factories in France and Japan are entirely dependent on this small insect, without which they will have to close down. Men have, no doubt, produced an artificial silk after much effort, but it has to be called artificial for it stands no comparison with the real silk manufactured by the worm. So these insects and these flowers are all 'Aalams that proclaim the existence of God. They are in a way signposts that point to His existence. So deeply they overwhelm the mind of man with wonderment! The rose appeals so powerfully both to the sight and the smelling sense of man; whereas its fragrance brings thrills of pleasure to the heart

and brain of man. But in addition to all these qualities of the rose there is something which is not perceived either by the eyes or by the ears or by the nose of man. It is that quality of it which can invigorate the stomach and the heart of man. Coming from the unseen God, His creations also contain some unseen qualities as evidence of their origin in God. We are obliged by the very fact of the case to repose our faith in this hidden quality of the rose. Like these hidden qualities in these flowers and in these insects, the fact of God's existence also lies hidden in them. It is to this fact that our attention is drawn in the Qur'anic phrase: "They believe in the unseen." If, indeed, God Himself is unseen, every such condition must be regarded as unseen to which the sight and perception of man has no access. But, however hidden God may be, a believer reposes his faith in Him and feels His presence wherever he may happen to be. And it is this faith which creates real righteousness in man and endears him to God.

Clear signs of the existence of God in the vastness of His creation

We have discussed an insect and a flower, two of the smallest things in the creation. There are, however, many 'aalams besides these that similarly bear the mark of the Creator on themselves. For example, we see the stars and the planets in the firmament: they are of enormous dimensions. As the Qur'án says:

"And the Heaven, We raised it high with power, and most surely We are the makers of things ample" (91:45).

That is to say, it is God Who has created the heavens by His unlimitable powers and their expanse is immeasurable; facts that give to man an idea of the Creator's extensive powers and His perfect knowledge. One can also have from this an idea of His endless favours on man. It is really beyond the powers of a man to comprehend the vastness of the heavens and its height. Not to speak of the heavens, it is not easy for man to have even a full comprehension of the vastness of the earth. Although compared to the heaven this earth of ours is so very insignificant.

Hundreds of thousands of earths put together, our scientists tell us, will make a bulk equal to that of the sun. In this vastness of the space, as we know, the sun itself with its hugeness appears like a disc. The vastness of the sun becomes difficult of comprehension, how much more difficult it is for him to comprehend the whole of the universe. On the one hand there are huge bodies like the big planets and on the other there are very small insects, and each one of these, big or small, is an 'aalam. These insects again are of endless varieties, and each variety claims an endless number of it, such as the knowledge of man cannot comprehend. One finds jungles full of these creatures, and they are also found in gardens and cultivated fields in countless numbers. The Creator who has brought them into existence has also created food to suffice for them all. But this is just an insignificant 'aalam, and yet those who will study this one item will find that by itself it is a limitless field of knowledge. This particular branch of knowledge has been called entomology, and has kept engaged generations of scholars, who are amply rewarded by Providence for their labour in this field. This small 'aalam may be called a universe in miniature, which is governed by laws of its own. The scientist's interest is whetted as he proceeds in his researches in this particular department of creation and he finds clear signs of the existence of God appearing before him.



"God Who is free from all defects; and (I begin) with His praise; God the Mighty Who is free from defects"

ISLAM AND DEMOCRACY

A comparison between the principles of freedom, equality and fraternity preached by Islam and those advocated by the Democratic Systems of today

By AHMAD MAZHAR AL-'AZMAH

The ideology of Islam is not indeterminate or vague thinking

The advent of Islam heralded an organized and comprehensive revolution against ignorance, oppression and dissipation. The principles it advocated were very similar to the conception of real and honest democracy. Indeed, the Islamic ideology was in many respects even superior to democracy as conceived throughout the ages, and the peoples who followed Islam in its early days led a way of life that was essentially superior to the democratic way.

The Islamic way of life was first personified in the Prophet of Islam, Muhammad Ibn 'Abdullah. The Prophet spent the whole of his adult life struggling relentlessly and assiduously to keep the torch of freedom and justice brightly alight. Only a small group of people embraced the new doctrine of Islam at first. But it was not long before Islam began to claim more followers, their numbers increasing by leaps and bounds in a very short space of time. These followers were very active, striving very hard to propagate the message of their new faith, and making Islam shine to outsiders as bright as the sun, and its sublime qualities and attributes equally apparent and dazzling. They explained the truth about Islam, emphasizing its respect for freedom in thought and action for the individual, and showing that it rejects the individual's subservience to others. Under the leadership of the Prophet Muhammad these Muslim groups marched steadfastly ahead, carrying the brilliant torches of the new faith, destroying in their progress the relics of darkness and oppression and establishing firm the principles of justice and human dignity for those labouring under the shackles of material or spiritual slavery. They held the principles of freedom and justice sacred, and consequently upheld the doctrines of equality and fraternity. Democracy borrowed many of these principles from Islam and from the way of life which the Muslims, who had firmly and faithfully believed in Islam, had devised for themselves in both

the spiritual and material spheres.

The democracy preached by Islam began in the mind and the soul, and was deeply entrenched there before it showed itself in the everyday life of the Muslims and set for the outside world an example both realistic and genuine. This ideology of Islam was no indeterminate or vague thing. The Muslims were given a new culture and a new code governing their practical relations with their fellows. The spiritual freedom which is at the heart of democracy was therefore not purely or exclusively spiritual, but a practical and easily discernible system of behaviour for the ordinary man and woman. This can be easily appreciated by an examination of the principles of freedom, equality and fraternity preached by Islam some fourteen centuries ago, and a comparison with the principles advocated by the democratic systems.

The Islamic conception of freedom of worship

On the subject of freedom, Islam characteristically preaches complete and unfettered freedom for the individual in religious matters. The Qur'án says: "There is no compulsion in religion — the right way is clearly distinct from error. So whoever disbelieves in the devil and believes in God, he indeed lays hold on the firmest handle which shall never break. And God is Hearing, Knowing" (2:256). Real piety is not secret or unwilling submission, therefore, but submission based on genuine conviction. This principle of freedom and tolerance, however, does not mean that the Muslims should make no effort to propagate their faith or to deny and oppose false or pernicious doctrines of any kind preached or practised by others, either in defence of the Islamic faith or for the purpose of enlightening its enemies. When the

Muslims conquered other countries they required the inhabitants to obey the Muslim government. If these inhabitants did not wish freely and without any form of compulsion to accept the religion of Islam they were allowed to retain their old religion but required to pay a small tax to the State treasury as a contribution towards the public services provided by the State for the benefit of all the inhabitants — and this tax was in fact less than the tax payable by the Muslims themselves to their treasury. In a letter which 'Umar Ibn al-Khattab, the second Caliph of Islam, sent to the inhabitants of Jerusalem when he conquered it for the Muslims in 638 C.E., he said: "The Emir of the faithful undertakes towards the inhabitants the safety of their persons, their churches and their crosses; they shall not be coerced as regards their religion, and no one among them shall be harmed."

In implementation of this respect for the religious freedom of the followers of other religions, Islam preached that arguments with these people on religious matters should be kind and gentle and entirely free of coercion or abuse. The Qur'an says: "And argue not with the People of the Book except by what is best, save such of them as act unjustly. But say: We believe in that which has been revealed to us and revealed to you, and our God and your God is One, and to Him we submit" (29:46). Addressing the followers of all religions, the Qur'an says: "Or, Who originates the creation, then reproduces it, and Who gives you sustenance from the heaven and the earth? Is there a god with God? Have you considered that which you invoke besides God? Say: Bring your proof if you are truthful" (27:64). This shows that Islam relies on proof for the substantiation of matters of faith and religion. Other examples of Islam's insistence on proper proof, and its respect for such proof, can be quoted from the Qur'an: "Those who are polytheists say: If God pleased we would not have set up (aught with Him), nor our fathers, nor would we have made anything unlawful. Thus did those before him reject (the truth) until they tasted Our punishment. Say: Have you any knowledge so you would bring it forth to us? You only follow a conjecture and you only tell lies" (6:149); and, "Say: Have you considered that which you invoke besides God? Show me what they have created of the earth, or have they a share in the heavens? Bring me a Book before this or any relics of knowledge, if you are truthful" (46:4).

The citizen's political rights

In Islam, freedom of thought ranks equally sacrosanct with freedom of religious belief. The individual is allowed to entertain and express whatever thoughts or ideas he likes, provided these are not patently unjust, evil or destructive to the community. Freedom to the ignorant and the wicked is bad freedom, and it is shunned and denied by Islam. The Qur'án mentions "Persons of understanding" (Arabic: ulu al-albab) with approbation several times, and often asks the question, "Have you then no sense?" (Arabic: a-fala ta'qilun?). This is eloquent proof that the Qur'án attaches great importance and accords respect to intellect and reason.

Freedom of thought, so clearly enshrined in the Qur'án, was held inviolate during the early days of Islam and the heyday of the Umayyad and Abbasid régimes. During the reign of the Caliphs 'Umar Ibn 'Abd al-'Aziz (682-720 C.E.) and al-Ma'mun (786-833 C.E.), for example, people argued and debated on the legitimacy of succession to the Caliphate even in the presence of the Caliph himself.

Islam also safeguarded political freedom and the civil rights of the citizens against other individuals, and against the State. The Islamic system stipulated that the Caliph or

ruler should hold office only following a free election by the people, and it held that any rigging of the voting or any pressure against the electors vitiated the election. It also provided that the Caliph or ruler should govern in accordance with the teachings of Islam, and that any deviation from the right path made him forfeit his post and rendered him accountable to his subjects and liable to punishment. Abu Bakr al-Siddiq, the first Caliph of Islam, in the speech he made upon his investiture as Caliph, said: "O people: I have been appointed as your ruler, although I am not the best one among you. If you see me following the right path you should help me; and if you see me deviating from rectitude you should put me right. Obey me only so long as I, in dealing with you, obey God; but if I do not obey God I shall have no claim to your obedience." Obedience to God in this respect is observance of and obedience to the provisions of the Qur'an and the Traditions of the Prophet Muhammad. The Qur'an says: "O you who believe, obey God and obey the Messenger and those in authority from among you; then if you quarrel about anything, refer it to God and the Messenger, if you believe in God and the Last Day. This is best and more suitable to (achieve) the end" (4:59) — "those in authority from among you" (Arabic: ulu al-amr minkum) means those persons who are recognized as rightfully possessed of authority because of their wisdom and uprightness.

The Prophet Muhammad himself used to consult his Companions in important, secret or delicate matters of State, and he also consulted the citizens generally in matters of great public interest. For example, he consulted the people as regards the battle of Uhud (624 C.E.) and asked for their views on whether the town should be besieged or subjected to a direct attack. When 'Umar Ibn al-Khattab, the second Caliph of Islam, in an address to the people, said: "Anyone among you who sees any deviation in me should put it right," an Arab among his audience bravely retorted: "If we had seen any deviation in you we would have put it right with our swords". To this the Caliph 'Umar replied: "Praise be to God for the presence among the Muslims of persons who would use their swords to rectify any deviation of 'Umar!" Can there be a more admirable proof of the freedom and liberty enjoyed by the Muslims of all ranks under the Islamic régime of old? Another example is the saying of the Caliph 'Uthman Ibn 'Affan, the third Caliph of Islam, that "the interests of the people have precedence over my own interests".

In Islam there is equality

Islam also safeguards other freedoms and liberties for the individual, particularly freedom from injury. The Qur'an says: "For the sacred month, and retaliation (is allowed) in sacred things. Whoever then acts aggressively against you inflict injury on him according to the injury he has inflicted on you, and keep your duty to God and know that God is with those who keep their duty" (2:194); "And fight them until there is no persecution, and religion is only for God. But if they desist, then there should be no hostility except against the oppressors" (2:193). The Caliphs of Islam meticulously observed the spirit of these provisions.

When the Caliph 'Umar Ibn al-Khattab appointed a man to a post in the government he made him sign a pledge and solemnly affirm before witnesses that he would loyally fulfil his mission. He would also tell him: "I did not appoint you to shed the blood or despoil the honour of the Muslims, but to hold prayer among them." Prayer occupies a very important position in Islam because of its spiritual and material benefits to the people, and because the

indoctrination of the Muslims on the right lines in accordance with the principles of Islam helps to promote justice generally. The Caliph 'Umar Ibn al-Khattab once ordered 'Amr Ibn al-'As, the conqueror and Governor of Egypt, to be caned by one of his Egyptian subjects whom he had beaten and insulted. The Caliph also reprimanded 'Amr Ibn al-'As with the famous words: "Since when could you

enslave people born free!"

Islam also recognizes the principle of the equality of mankind. During the days of the Prophet Muhammad, and also during the régime of the early Caliphs, there was complete and absolute equality between all citizens, irrespective of colour, race, or language. In this regard I shall never forget a sermon I heard at the mosque in Mecca. It was delivered by a Negro to a massive audience which included members of royal families, 'Ulemas, and leaders from various countries. I also treasure the memory of a visit to the caves of the mountain of Hira, where the Qur'an was revealed to the Prophet Muhammad during the month of Ramadhan. There we met people belonging to various races, including Negroes, and we embraced each other fondly and without any inhibitions, because we all felt in our hearts the fraternity and brotherhood of man preached by Islam. Compare this with what is now happening in the so-called civilized and democratic world with its progressive science and material strength. The imperialists continue to shed the blood of weak and innocent peoples in some countries, while in others people of certain races are considered second-class citizens with precious few civil rights against their oppressors. There are countries where Negroes, for example, are not allowed to worship in churches frequented by white people, or if they are allowed to attend such churches are confined to certain parts of the premises. And so, even where the bond of religion forms a common denominator between people in some countries this bond fails to secure equality of rights for all.

The doctrine of fraternity

How different is all this from what Islam provides. The Qur'an, in one of several pronouncements on this subject, says: "O mankind, surely We have created you from a male and a female, and made you tribes and families that you may know each other. Surely the noblest of you with God is the most dutiful of you. Surely God is Knowing, Aware" (49:13). The life of the Prophet Muhammad supplies clear examples of this main tenet of Islam. He is the author of the statement: "An Arab cannot be preferred to a foreigner save in the matter of obedience to God's laws." In a creed based on such foundations there can be no room for racial inequality, persecution or exploitation of any kind. An episode from the life of the Prophet Muhammad further illustrates this point. 'Usamah Ibn Zayd (the son of Zayd Ibn Harithah, a slave bought by Khadijah, the first wife of the Prophet Muhammad, and adopted by

the Prophet as his son and freed from slavery), who was called "the beloved of the Prophet and the son of his beloved", once came to the Prophet to intercede on behalf of a woman of the Banu Makhzum tribe who had been convicted of theft. The Prophet Muhammad reprimanded him for this, saying: "How dare you intercede in regard to a punishment specified by God? I declare to you that if Fatimah, my daughter, were to steal, I would have her hand cut off!" Abu Zarr al-Ghaffari, one of the Companions of the Prophet Muhammad, once had an argument with a black slave and called him "the son of the black woman". The Prophet Muhammad reproached him for this, saying: "The son of the white woman cannot claim preference over the son of a black woman except as regards piety or righteousness". Abu Zarr al-Ghaffari later prostrated himself on the ground and invited the black slave to put his foot over him as retribution for the wrong done to the slave.

Prayer in Islam is a realistic way of bringing about equality and fraternity among the believers, particularly when the prayers are held in a public place and attended by a large number of people. In Islam, prayer alone is not considered effective; it is hollow unless accompanied by righteous deeds in other spheres of life, such as the rendering of assistance to the needy and the observance of the fast of Ramadhan. In prayer during the pilgrimage to Mecca, for example, the Muslims are required to wear very simple and austere clothes of a standard type, and this helps to make them feel equal.

Fraternity in Islam is the basis of equality. The highest form of fraternity is that mentioned by the Qur'án in these words: "The believers are brethren, so make peace between your brethren, and keep your duty to God so that mercy may be had on you" (49:10). Islam exhorts the believers to collaborate with one another and be friendly and loving in their relations. The Qur'án says: "And He has united their hearts. If thou hadst spent all that is in the earth, thou couldst not have united their hearts, but God united them. Surely He is Mighty, Wise" (8:63).

Many other examples demonstrating the democratic system advocated by Islam can be quoted from the Qur'an, the Traditions of the Prophet Muhammad, and the early history of Islam. The interests of the individual, the family and the community as a whole are all provided for and safeguarded in Islam. When Islam was faithfully applied in its entirety the Muslims reached great heights of progress, and their civilization was admired and respected even by their worst enemies. If Islam were applied faithfully today it would provide the Muslims with the salvation they need from their present unhappy lot. Islam is there, but it is being forgotten or neglected by the Muslims. It is very much like a man with pain refusing or forgetting to take a cure which he has in his hands. Would that not be wrong and foolish in the extreme?

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A MUSLIM EXAMINES THE FUNDAMENTAL DOCTRINES OF CHRISTIANITY

The unreliability of the Gospels

By M. Y. 'ABDULLAH

Christianity as practised today has little connection with Jesus Christ

Christianity as practised today in cloisters and churches has little connection with its venerable founder, who never claimed divinity either for himself or for his mother.

What is passing as Christianity today is an unhappy conglomeration of various systems and cults, welded together into an incoherent whole by the fathers of the Holy Roman Catholic Church, in order to compete with the Greek, the Roman, the Syrian and the Egyptian priests who were catering for the public taste by offering religions suited to the preconceived notions of prospective adherents and followers.

The zealous Church fathers, in order to carry away the palm, drew, not only copiously but also indiscriminately, from all the prevalent religious systems which, so far as their individual nature was concerned, were more or less eclectic. This infiltration of dogmas and rituals from foreign and alien sources into the simple religion of Jesus continued for six long centuries, till by dint of Church councils held under the aegis of the Popes — who were regarded as infallible — all these heterogeneous elements, viz., Trinity, Incarnation, Logos, Original Sin, Son of God, Mariolatary, Atonement and Crucifixion — were most solemnly stamped as Christianity.

The movement known as the Reformation in European history did not aim at reforming the original religion preached by Jesus; Luther and his associates did not trace the evil to its source: what they did was to reform the Christian Church and not the Christian religion. Luther did not reject the un-Christian doctrines of the Trinity, or the Incarnation or the Atonement; on the other hand, he rejected the Church doctrines of the infallibility of the Pope, the Transubstantiation, the Confession, the Inquisition and the Asceticism practised by the clergy. The vestiges of Mithraism, Essenism, Manicheeism, Buddhism and Neo-Platonism persist, and are visible even today in the simple religion of Jesus.

Modern Christianity is, in a very large measure, responsible for the degradation of religion itself in the eyes of the enlightened peoples of the globe, and the wave of scepticism and materialism which eventually swept the whole of Europe in the 18th century, resulting in the modern Godless civilization, which, in its turn, is solely responsible for the mighty cataclysm which has engulfed Europe in the present age.

Christianity without any genuine revealed scripture

Christians affirm that their religion is based upon the New Testament, and that Christianity is a revealed religion. But a close scrutiny into this statement reveals that claim to revelation is unfounded.

A revealed religion, in order to establish its claim, must produce a book revealed by God to the founder of that religion, but Jesus, as admitted by Christians themselves, gave no book to his followers. He descended into the Hades and then ascended to the heavens without leaving any book behind him. What is known as the New Testament today is a collection of four incomplete narratives of his earthly sojourn by four individuals, two of whom, St. Mark and St. Luke, were not his disciples, the Acts of the Apostles, some Epistles, the majority of them by St. Paul, who had not seen the master, and the Revelation of St. John.

The question remains: Where is the book compiled by the founder of the religion? Alas! Christianity is a religion without a revealed book. To the plea that the four gospels were revealed to the synoptists and St. John by God, I would say:

St. Luke does not himself lay any claim to revelation; on the contrary, he begins by admitting that he has compiled the biography of Jesus from hearsay, vide St. Luke 1:1-3: "For as much as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us. Even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word, it seemed good to me also, having had perfect understanding of all things from the very first to write unto Thee in order, most excellent Theophilus."

This preface by St. Luke proves that Jesus left no book behind him and so his followers took upon themselves the task of "Setting forth a declaration of things most surely believed among them"

believed among them".

Why did God reveal His word to these four writers, and why did He not adopt the more reasonable course of revealing His word to the founder himself? But the difficulty does not end here. Even the books written by the followers of Jesus are lost to us for good; hence no reliance can be placed upon the "Authorized Version" in English, and their multi-lingual translations in other languages.

The Revised Version is an improvement upon the Authorized Version, and this is the translation of certain Greek MSS., viz., Codex Vaticanus, Codex Alexandrinus, Codex Ephraemi and Codex Bezae, supposed to have been scribed during the 5th and 6th centuries after Jesus.

- (a) Taking it for granted that the original MS. was in Greek, the question arises, how to account for the wide gap of five centuries between the original text and its existing copies mentioned above? How can it be proved that Codex Vaticanus is the faithful copy of the original text?
- (b) Where is the original text written during the lifetime of the original or genuine writers or compilers of the New Testament?
- (c) Is there any evidence available that these Greek MSS. are genuine and authentic reproductions of the original?
- (d) Is there any proof that the original or genuine gospels were written in Greek; and this depends upon reproducing the original text?
- (e) Unless it is proved that Matthew, Mark, Luke and John wrote in Greek, we are quite justified in

presuming that they wrote in Hebrew or Syriac or Aramaic.

(f) Jesus was a Jew, he was born in a Jewish family; he preached to the Jews; his earliest converts were Jews; he spoke Aramaic — the local dialect, as is evident from his last words on the Cross, "Eli, Eli, lama Sabachthani?". Under these circumstances, the truth of which is established beyond any shadow of doubt, it is well nigh impossible to assert that Jesus and his disciples spoke and wrote in Greek — a language quite foreign to the Jews.

(g) All commentators are agreed that Matthew wrote his gospel in Hebrew, but the text has been lost. Who can prove that these existing Greek MSS. are a faithful translation of the original Hebrew Gospel which is now no more to be seen in the world?

Thus modern Christianity is a religion without

any revealed books.

(h) According to all the Church historians of repute, there were current in Christendom no less than .133 gospels during the first three centuries after Christ. It may be asked: Who selected these four out of that enormous number of gospels which were current in the Christian world, and what authority had he behind that selection?

Even the so-called original Greek MSS. differ from one another in many places, and in the absence of the true record, it is quite impossible now to determine the genuineness of the verses in question. But, in the words of Sir William Muir, "Except the Qur'an, there is no other book under the sun which for the last twelve centuries has remained with so pure a text" (vide Life of Mahomet (Introduction) by Sir William Muir, London, 1858). As to the founder of Christianity, what we can gather about him is rather shrouded in mystery.

The divinity of Jesus cannot be a source of inspiration to mortal human beings

He did not leave a book of any description for his followers, and left the matter of religion entirely to their discretion.

He laid no claim to any exalted position for himself, which is greatly ascribed to him by his followers, but told them to follow the same old Mosaic dispensation. He knew nothing about the Trinity, the Incarnation, the Logos, the Transubstantiation, the Atonement, the Mariolatary, or the elaborate rituals of the Roman Church, or the dogma of the infallibility of the Pope.

He is no source of inspiration to men as we are apt to attribute all his achievements to his divinity, and this

element is lacking in us.

Again, Jesus left his work unfinished owing to his sudden arrest and crucifixion. He left some portion of his teachings to be imparted by the Paraclete (vide John 14:16).

The interpolations in the New Testament

Having given my own views regarding the spurious and unreliable character of the Bible, I now adduce the testimonies of eminent and world-famous scholars of the Bible to support my contention that the Bible, including the New Testament as it exists, is not authentic, hence all the Church doctrines and dogmas based upon it have no sound basis or historical background.

Dr. A. Clarke, D.D., in his famous commentary on the New Testament, published in New York, 1831, has made the

following observations regarding various readings in the New Testament:

"Copies of MSS. were formed both by skilful and unskilled hands, and when these copies were compared with the originals, various readings would surely appear. As some of the readings would appear irreconcilable or contradictory, subsequent scribes would either alter or amend the text from conjecture where they could not have access to the original MSS., and this would give rise to another category of various readings.

"There is no doubt that original MSS. differ amongst themselves, for when the Christians dispersed, they carried several MSS. along with them separately. Certainly each group had at least one MS. with it, and in many cases these MSS. differed from the original one, consequently their copies would also differ amongst themselves, and in this way the number of various read-

ings multiplied.

"Dr. Mill counted these various readings and they numbered 30,000. Dr. Griensbach, who spent more than 30 years in this thankless task, counted more than 300,000 various readings in the MSS. of the New Testament alone. Although a number of mistakes have been committed by careless copyists, not one essential truth has been impaired or suppressed."

How a man can believe or be convinced of the authenticity of the text when he stands face to face with as many as 300,000 various readings is beyond my understanding.

"Matthew's Gospel," continues the learned doctor, "is generally allowed to be the most ancient part of the New Testament, and modern critics contend that it was written between 61 and 65 A.D. Others are of the opinion that it was written as early as 41 A.D., and this is supported by the subscriptions at the end of this gospel in most MSS., but they are posterior to the 10th century.

"Dr. Michaelis, the renowned critic and scholar of the Biblical text, has adopted a middle path which carries such probability with it, viz., that Matthew wrote his gospel in Hebrew in 41 A.D. and its translation into

Greek was made in 61 A.D. or later.

"Whether the gospel of Matthew was originally written in Hebrew or in Greek is a question which has baffled many a renowned critic. The balance, however, is clearly in favour of a Hebrew original. Who translated the Matthew's Gospel from Hebrew into Greek and when and where and by whose authority and under whose guidance? — are questions to which no answer can be given either by the Church or by the scholars. These questions must for ever remain a mystery."

The views of Dr. D. H. A. W. Meyer on St. Matthew's Gospel

The Rev. D. H. A. W. Meyer, the well-known commentator of the New Testament, writes:

"In the form in which the gospel of St. Matthew now exists it could not have originally proceeded from the pen of the Apostle Matthew. Consider:

- (a) The existing gospel which is in our hands today contains indefinite statements of time, place and other facts which are certainly irreconcilable with the living recollections of an eye-witness and a participator in the events themselves.
- (b) The gospel narratives and statements are obscure and indistinct in many places, and several events

are not historically connected as they should have been, coming as they do from an eye-witness.

(c) The gospel contains certain narratives, whose unhistorical character must certainly have been known to the apostle, e.g., Matthew, 27:51: And the well of the temple was rent in twain from the top to the bottom and the graves were opened and many bodies of the Saints which slept, arose and came out of the graves after His resurrection, and went into the Holy City and appeared unto many. Thus we see that history and legend are both mixed up to the detriment of the gospel veracity.

(d) The narrative of the Temptation of Jesus by Satan has been disproportionately enlarged.

(e) The narratives of the Last Supper, the death of Jesus and the appearance of the risen Saviour stand in need of being corrected by John's Gospel.

Matthew's Gospel, as we have it, seems entirely

dependent upon St. Mark.

"Nevertheless," continues Dr. Meyer, "it must be regarded as a fact, placed beyond doubt by the tradition of the Church, that our Matthew is the Greek translation of the original Hebrew, clothed with the Apostolic authority of St. Matthew. In support of my findings, I quote the following Church fathers:
(1) Papias says, 'Matthew wrote the discourses in the

Hebrew dialect, and each one interpreted them as

he could' (vide, Eusebius, 3:39).

(2) Irenaeus says, 'Matthew published a gospel amongst the Hebrews in their own dialect, when Peter and Paul were in Rome' (vide, Haer, 3:1).

(3) Pantaenus says, 'I found with the people of South

Arabia the gospel of Matthew in Hebrew'

- Origen says, 'The first written was that by him who was once a publican, but afterwards an Apostle of Jesus, Matthew, who gave it to Jewish believers composed in Hebrew.'
- (5) Eusebius, the famous Church historian, says, 'Matthew, having preached to the Hebrews, when about to go to other people, delivered to them in their own language the gospel according to him.' (6) St. Cyril (Chatechet 14) says, 'Matthew, the same

who wrote the gospel in Hebrew, wrote this.'

(7) Epiphanius (Haer, 30:3) says, 'Matthew made his setting of the gospel in Hebrew characters.'

(8) Jerome says, 'Matthew published his gospel in the Hebrew language.'

"Besides these well-known fathers of the Church, many modern Biblical scholars, e.g., Richard Simon, Mill, Michalus, Marsh, Schmidt, Eichhorn, Zeigler, Gratz, Oulshousen, Ebrared, Baur, Weisse, Tholuck, Lange and Luthardt have expressed the same opinion regarding this subject.

"In short, the accepted theory is this, that Matthew collected the discourses of Jesus, which were known as the 'Logia' in the Hebrew language, and everyone translated this 'Logia' according to his own capacity. This view is commonly shared by such eminent scholars as Schliermacher, Scheneckenburger, Lachmann, Credner, Weisse, Ewald, Hotzman and Scholten, etc.'

On the strength of the foregoing testimony, Dr. Meyer believes that Matthew wrote the 'Logia' in Hebrew, of which the Greek Gospel is a translation. The collection of the Hebrew sayings, which was in the hands of the Hebrew Christians, was gradually expanded by the interweaving of history into gospel writing, which after having been translated into Greek manifests itself in the present gospel.

This present gospel of St. Matthew is a translation of a certain Hebrew gospel, which, in its turn, originated from the 'Logia' originally supposed to have been composed by Matthew.

The apostolic kernel, the "Logia", itself perished, but the name of the Apostle led to the later Hebrew Gospel being regarded as the work of Matthew himself. The Hebrew original fell into obscurity and gradually became lost for

Conclusions

Consider:

- (a) Our present gospel of Matthew is the translation of Greek MSS., which differ amongst themselves and nobody can decide which of these MSS. is the most reliable one.
- (b) The Greek gospel is a supposed translation of a Hebrew gospel (and there were many gospels current in those days) whose authorship is a disputed question; and it was commonly ascribed to Matthew.
- (c) This Hebrew gospel was supposed to have been an amplification of the 'Logia' originally believed to have been composed by St. Matthew in Hebrew for the use of the Hebrew Christians.
- (d) This Hebrew gospel was accepted by the earliest Christians — the Nazarenes and the Ebionites as the only true record of Jesus Christ; but it perished along with its readers during the 3rd or 4th century through the grace of the Church and the meekness of the Church fathers.

Our present gospel of Matthew is not identical with the original "Logia" of Matthew, but is a non-apostolic product which grew up out of the original apostolic writing, and we know nothing about its real authorship or date of composition.

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An Arabic inscription — Wa la Ghaliba illa 'Allah — There is no Conqueror but God! This famous motto, written in Kufic style characters, of Muhammad I, the builder of the Alhambra, and his successors, is inscribed within a decorative design on the walls of this palace in countless repetition

IN QUEST OF THE ALHAMBRA

By HAROLD J. GREENBURG

I

How long it is since I have turned my eyes
From present dreams to wonders of the past,
Searching for distant answers which might arise
And ancient glories that could never last,

Alas, our life is but a ceaseless quest,
And greatness is a fleeting mystery,
Our Samarkand a moment at its best,
An everlasting search our Destiny.

Yet suddenly the mist can break, as day thru night,
A glimmer of the past shines thru the veil,
A touch of long lost splendor and delight
Awaits true seekers though the rest will fail.

Our dreams, perhaps, are greater than we know, Our hopes and longings truest in our mind; Our mission still pursues us where we go, We seek forever though we may not find.

And if the world o'erwhelms our Heart's Desire,
We have but to return to greater days;
A shadow of the true celestial fire
Still lingers where the age-old wisdom stays.

When you have left this other world behind,
With all its tumult and its vain delights:
A greater world awaits that you may find,
To live in timeless days and wondrous nights.

H

And when, far off, you first discern the towers
That rise like sentinels within the sky,
A touch of Muslim life and greater powers
Is but a step away, and waits nearby.

Granada, what a world your name reveals:

A thousand memories surge to our brain!

The romance of the past forever steals

To brush away our present world of pain.

What visions claim our mind, what lingering power,
This city is two thousand years in one!
Yet each day lives, each searching, dreaming hour,
For here the mighty past is never gone.

And if Granada's charm beguiles your heart,
Where countless others wandered on their way,
Its greatest glory is a world apart,
That neither time nor age can take away.

Lift up your eyes to where the mountain gleams,
The city disappears before your ken!
And if you ever return, tis but in dreams
You welcome your new, present world again.

Time has not marred your spell, Alhambra fair,
Age has not withered all your rare delight;
Your deep enchantment hovers everywhere,
Years cannot change the glory of your sight.

Ш

Alhambra, what a world you do conjure:

Arabian Nights are shadows of your fame!

You live even now and ever shall endure,

Time cannot touch the wonder of your name.

How long we seek for Beauty in our days,
How long our restless minds seek life apart;
Where else within our world does Beauty stay,
What other paradise can claim our heart?

A walk within your walls will dim the touch
Of other Beauty seen in distant lands;
The wonders of our earth count not for much
When once Alhambra greets your waiting hands.

The Muslims still await in Barbary,
Their hearts dwell in al-Andalus as yet,
They only know their old domain, and see
With tears the land they never can forget.

No muezzin greets us with his chant or prayer,
No song to Allah cheers our present day;
His tower is deserted, standing bare,
As if Man's noblest dream had passed away.

In vain have Christians ever sought to change
Alhambra's glory to their new domain:
This Muslim realm was ever proud and strange,
And few can ever know your heart again.

IV

We can but sigh at ruins of your might,
Yet they do but enhance your changeless way;
Yours is a timeless, unaffected sight,
The Beauty which can never fade away.

A myriad of treasures cross our mind, Each hidden corner has its tale to tell; How can we know or ever hope to find The many secrets that you hide so well?

Each wall preserves its waiting mystery,

Each garden lives with romance still aglow;

Nothing has changed within your history,

Yet there are new enchantments we may know.

From Tariq to 'Abdullah we still dream,
Eight centuries of wonder and delight;
The past is gone, yet it would ever seem
Our present day is but a darkening night.

When Tariq first gazed out at his new land,
Till 'Abdullah did sadly ride away,
The world was yours to summon and command,
The glory of al-Andalus did stay.

The Muslims are now gone (and Christians, too!)
And you are but a dream, a memory;
How great the world that you once loved and knew,
How bitter now the world that you can see.

V

How many great have since adorned your name?

Ford, Irving, Gautier, are worthy men;

They trod the paths where once the Sultans came,

And they alone have known your life again.

While I, a dreamer in another land,
Can only hope to find a distant glow,
For who can ever truly understand,
Or follow where your dreams would have us go?

Could I but stay forever in your domain,

The world would be forgotten to my sight;
I could not know such Beauty ever again,

This monument to Allah's guiding light.

And now, as I descend, the night is new,
You stand adorned with stars and heaven's glow;
If only life could be as great and true,
Preserving ever this wonder that we know!

No other paradise could be more fair,

No other memory could be as great;

Long have I roamed the earth, and everywhere

I was a stranger in a world too late.

But, no! I never shall forget your name,

For you have been an answer to my quest;

Though I may see the world, or know its fame,

Still will I guard your name and love you best.



An Arab lamp that used to decorate and illumine the mosque in the palace of the Alhambra at Granada. The mosque was turned into a chapel and "purged and consecrated" by Ferdinand and Isabella

Documentation:

THE INDEPENDENT AFRICAN STATES AND THE ARAB LEAGUE ON ALGERIA

The conference of Independent African States held at Addis Ababa, Ethiopia on 14th June, 1960

First resolution on Algeria

The Conference of Independent African States meeting at Addis Ababa

Deeply concerned with the continuation of hostilities in Algeria which constitute a great threat to peace and security in Africa and in the world at large;

Confirming Resolutions adopted on Algeria at the Accra and Monrovia Conferences of Independent African States:

Believing:

(a) That the right to self-determination and independence of the Algerian people is a basis upon which a lasting solution can be achieved;

(b) That the conditions for the implementation of the right of self-determination of the Algerian people must be negotiated by the two parties concerned, namely, France and the Provisional Government of the Algerian Republic;

Noting that the two parties have accepted the right of self-determination as a basis for a just and democratic

solution of the Algerian problem;

Welcoming the offer made by General de Gaulle on 14th June 1960, for immediate discussions with the Representatives of the Provisional Government of the Algerian Republic with a view to a settlement of the Algerian problem;

Noting the willingness of the Provisional Government of the Algerian Republic to enter into negotiations with the Government of France on the basis of self-determination for

the Algerian people;

Expressing satisfaction at the efforts of those, in France, who have always supported a peaceful and negotiated settle-

ment in Algeria;

Invites France and the Provisional Government of the Algerian Republic to negotiate and reach an agreement on conditions for a fair and sincere implementation of the right

of self-determination of the Algerian people, including conditions for a cease-fire.

Second resolution on Algeria

The Conference of Independent African States meeting at Addis Ababa

Deeply concerned with the continuation of hostilities in Algeria which constitute a great threat to peace and security in Africa and in the world at large;

Confirming Resolutions adopted on Algeria at the Accra and Monrovia Conferences of Independent African States:

Recommends to all governments of the Independent African States:

(a) continuation of material and diplomatic support in favour of the Algerian cause;

(b) continuation of active and united support for the Algerian cause at the United Nations;

 (c) consultation and exchange of views between the governments on the Algerian question whenever a situation warranting such action arises;

(d) joint representation by the Independent African States to the Government of France to help achieve a peaceful and negotiated settlement based upon the self-determination of the Algerian people;

(e) that missions composed of representatives of the Independent African States be dispatched to capitals of the world with a view to soliciting support for

the Algerian cause;

(f) that a joint representation should be made by the Independent African States to NATO Powers with a view to urging France to desist from using in Algeria arms supplied by that organization for defensive purposes;

(g) the withdrawal of all African troops being used by

France in Algeria.

The Arab League Meeting held at Chtaura, the Lebanon on 24th August, 1960

The Council of the Arab League unanimously adopted

the following recommendations:

(1) That all efforts be utilized during the forthcoming Session of the United Nations so that the international organization assures the implementation of the Algerian people's right to self-determination.

(2) That all effective diplomatic efforts be utilized vis-à-vis all friendly States, and particularly, the countries of Africa and Asia, to obtain their recognition of the Provisional Government of the Algerian Republic;

(3) That all facilities be provided for the enlistment of citizens from all countries, Arab and non-Arab, in the Algerian Army of National Liberation;

(4) That the attention of the Member States of the Atlantic Pact be called to the grave consequences

which would result from French use of NATO arms and material for aggressive, imperialist actions

in Algeria;

(5) That the Ministers of Foreign Affairs of the Arab governments maintain direct contact with their respective governments to examine other proposals submitted by the Provisional Government of the Algerian Republic so that all necessary action may be taken. Furthermore, they will take into consideration the fact that the present situation in Algeria requires the establishment of a decisive Arab plan. This plan will be the subject of special study at a special meeting of Ministers of Foreign Affairs to be held after the close of the forthcoming Session of the General Assembly of the United Nations.

IRAQ IN EARLY ISLAMIC TIMES

(7th and 8th centuries C.E.)

I

A description of the City of Samurraa' excavations

By NAJI AL-ASIL

Very few buildings of the Abbasid period have survived in Baghdad owing to its chequered history and the constant change and development inevitable in a capital city. The charming shrine said to be the tomb of the wife of Harun al-Rashid, Lady Zubayda, is more likely to be of the late Abbasid period

The Early Arab Governerates

Ctesiphon, which fell in 637 C.E., did not remain the administrative centre of Iraq, for three new cities, Basrah, Kufah and Wasit, were built by the Arabs, the conquerors, to confirm their hold on the country, and to form bases from which to extend their conquest eastwards. Excavations at Kufah and Wasit have revealed the earliest mosques in the country. The early mosques combined in their style simplicity, grandeur and nobility. The Dar al-'Imara, whose architectural remains were recently uncovered at Kufah, was built by Sa'd Ibn Abi Waqqas, the Commander-in-Chief of the Arab Army in Iraq. The building was square in area (176 x 176 metres) and surrounded by two lines of walls. Within the inner wall were the residence of the Governor, the treasury house and the military staff quarter. The reception hall was surmounted by a dome which was one of the main features of Dar al-'Imaras in early Muslim architecture. Kufah was for a time the residence of the Imam 'Ali, the fourth Caliph of Islam and son-in-law of the Prophet Muhammad. His tomb at the mosque of Najaf, not far from Kufah, and that of his son Husayn in the mosque of Karbala, are places of veneration and pilgrimage.

The Caliphate, which combined spiritual with temporal powers in the person of the Caliph, passed in 750 C.E. to the Abbasids, the descendants of 'Abbas, an uncle of the Prophet Muhammad.

Baghdad

Abu al-'Abbas al-Saffaah, the first of the Abbasid Caliphs, built himself a new residence at Anbar on the Euphrates, but he died after a reign of only four years, and his brother and successor, al-Mansur, looked about for a new capital, so Baghdad made its first appearance in history. The Round City of Abu Ja'far al-Mansur, called Medinah al-Salam (*The City of Peace*), lay on the west bank of the Tigris. It had a double outer wall, 3,000 yards in diameter,



and an inner wall nearly 90 feet high enclosing the government buildings, with the royal palace at the centre. Markets grew up outside the Basrah gate in the merchants' quarter still known as Karkh, while the palace of the heir-apparent and the barracks on the east bank of the river in the Rusafah quarter represented the earliest settlement on the site of modern Baghdad. The Round City was the capital of the Abbasid Empire in its greatest period under the legendary Harun al-Rashid, grandson of al-Mansur, who reigned from 786 to 806 C.E.; and under these two great rulers Baghdad became not only the scene of pomp and luxury that we know from *The Arabian Nights*, but also a centre of culture and the arts such as has rarely been equalled in history.

One important invention, paper, was first introduced from China under al-Mansur, and the Caliphs took immediate advantage of the opportunities it offered by commissioning literary and scientific works. They collected at their court the most distinguished scholars of the age without regard to birth or origin, and preserved in their libraries new texts and translations of the greatest earlier works on philosophy, mathematics, astronomy and every branch of learning. For a long time many works of the Greek philosophers were known to Europe only through their Arabic translations, and Isaac Newton (d. 1727 C.E.) is said to have profited greatly from his study of the Arab mathematicians. One of the well-known translators of Arab works is Gilbert, who in 979 C.E. became the Pope Sylvester II. The Caliph al-Ma'mun, son of Harun al-Rashid, was the patron of the earliest accurate attempts to determine the length of a degree of longitude, which was carried out in the desert of Sinjar, south-west of Mosul. The fundamental principles of analytic geometry were laid down. One of the great mathematicians of this period was al-Khwarizmi (d. 850 C.E.), from whose name the word logarithm is derived.

Very few buildings of the early Abbasid period have survived in Baghdad itself, owing to its chequered history



Saasanian achievements in art and architecture combined the traditions of the past and infused into them a spirit of magnificence. No better example can be found to illustrate their greatness than the royal palaces on the site of the old Parthian capital at Ctesiphon, built probably in the middle of the 6th century C.E. when their power was at its height. This enormous structure, of which the main reception hall and one wing of the façade are still standing, is a triumph of architectural engineering—the great vault remains the largest span of unreinforced brickwork in the world.

The Parthian capital of Ctesiphon was taken by Sa'd Ibn Waqqas in 637 C.E.

and the constant change and development inevitable in a capital city. The charming shrine said to be the tomb of the wife of Harun al-Rashid, Lady Zubayda, is more likely to be of the late Abbasid period, though its neighbour, the shrine of the Shaykh Ma'ruf, can probably be ascribed to a Karkh nobleman of that name who died in 815 C.E. The outstanding monument of the 8th century, however, is the fortress palace of Ukhaydhir, 30 miles south-west of Karbala, whose isolation, and the dry desert climate, make it one of the best preserved and most imposing antiquities in Iraq. It was probably built by 'Isa Ibn Musa, nephew of the Caliph al-Mansur, who was persuaded to renounce his claim to the succession and retired to Ukhaydhir to live the life of a millionaire recluse. The palace is enclosed by a strong outer wall, with the imposing main gateway on the north side; this led into the entrance hall, with a private mosque on the right, and thence into the principal courtyard of the palace, surrounded by buildings three storeys high, with the main iwan reception chamber of the same essential type as we see at Hatra and Ctesiphon, facing the entrance. The rest of the building is taken up by the domestic quarter, and five private suites, each with its own courtyard.

Samurraa'

Ukhaydhir, impressive as it was, was a country mansion and to realize the full splendour of a royal residence we must look at the short-lived city which was founded by the

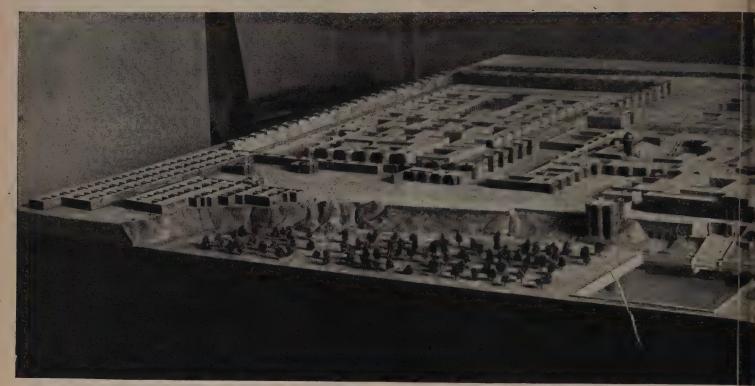
Caliph al-Musta'sim, successor of al-Ma'mun, in 833 C.E. It is said that al-Musta'sim was forced to seek a new capital by the unruly behaviour of his Turkish slave-bodyguard in the streets of Baghdad, and he chose the site of Samurraa', 70 miles north-west of the "City of Peace". Here, on the cliffs overlooking the Tigris from the east, he built for himself a palace which eclipsed in grandeur even the greatest conceptions of the Assyrian kings. In the valley below were gardens with pavilions and an artificial lake, from which a monumental stairway led up to a terrace and the main gate of the palace at the top of the cliff. On the left beyond the triple arch lay the Caliph's private apartments, on the right the harem, and ahead the magnificent suite of reception rooms, with the great iwan throne room to the north. Across another courtyard, with domestic and adminstrative buildings on either side, was the summer palace, whose reception chamber was built largely below ground level, like the cool sirdaabs which are traditional in the architecture of Iraq. Beyond this again lay a polo ground, divided by the Caliph's own grandstand from the nearest loop of his private racecourse, which was laid out in quatrefoil pattern with a second grandstand at the centre. The whole fabulous concept covered hundreds of acres of ground, and every building was elaborately decorated with fine stucco ornament, of which examples were recovered from the excavations.

Continued on page 40

IRAQ IN EARI

Some monument

SAMURRAA'-The short-lived Abbasid Capital



At Samurraa', on the cliffs overlooking the Tigris from the East, the Abbaside Caliph al-Mu'tasim built a palace that eclipsed in grandeur lived city of Samurraa'

KUFAH—The architectural remains of the Dar al-'Imarah



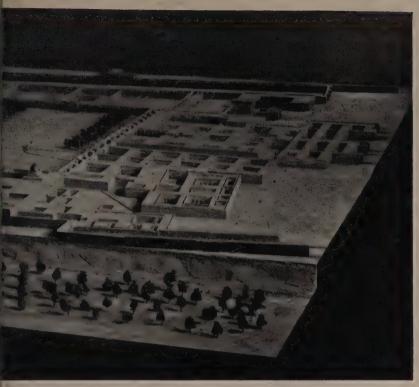
The early mosques combined style simplicity, grandeur and (Left) The architectural recently uncovered at Kufah Dar al-'Imara, which was Sa'd Ibn Abi Waqqas, th mander-in-Chief of the Aral in Iraq during the days of th 'Umar (d. 644 C.E.). At Kuj also built one of the first places of worship in Iraq

LAMIC TIMES

s C.E.)

murraa' and Kufah

SAMURRAA'



test conceptions of the Assyrian kings. This is a reconstruction of the short-



The whole of the Caliph al-Mu'tasim's fabulous concept of a palace at Samurraa' covered hundreds of acres and every building was elaborately ornamented with fine stucco

SAMURRAA'

The great mosque of Samurraa', known as the Friday Mosque, is one of the oldest in Iraq and illustrates the simplicity of early Muslim places of worship



INDONESIA'S HISTORICAL LINKS WITH THE ARABS

By 'UMAR AMIN HUSIN

The Our'an leads Muslims to think differently from Ptolemy

Before the days of Islam the Ptolemaic system, founded by Claudius Ptolemaeus Ptolemy, the famous astronomer and geographer of Alexandria (90-168 C.E.), who taught that the earth was stationary and that heavy bodies revolved round it, was generally accepted. The coming of Islam, however, changed this. In the Qur'an there is mention of the "two seas" (25:35; 35:12; 55:19), indicating that the earth is divided by them. Following these provisions of the Qur'an the Islamic conception of geography differed entirely from the Greek conception of Ptolemy.

Early Muslim geographers held that Mecca was the centre of the earth. They believed that the "two seas" referred to in the Qur'an were in fact the Mediterranean (which they called Bahr al-Rum) and the Indian Ocean (which they called Bahr Faris). The maps they drew on this basis are now of course considered very simple and naïve, but they were substantially better than the maps devised in accordance with the Ptolemaic system. Experiments and improvements continued until 1325 C.E., when al-Dimashqi published a more accurate book on geography. At that time Arab sailors had reached Far Eastern countries like China, Japan and Indonesia. The theory which stipulated that the earth was flat became discredited, and its place was taken by the theory that the earth was round. Ibn Rushd (Averroes), the great Arab philosopher of Muslim Spain (1126-1298 C.E.), put forward the theory that the earth was spherical and shaped like a pear. Mecca then ceased to be considered the centre of the earth, and Ujjain, India, took its place (European geographers distorted the name Ujjain into "Arin", but Ptolemy refers to it in his geographical works as "Ozene"). At Ujjain, geographers built a big observatory, and the place came to be looked upon by the geographers of that era much like Greenwich is considered these days.

How Christopher Columbus came to believe that the earth

Students from Western countries flocked to Muslim Spain to study astronomy and cosmology from Muslim professors. There was a great interest in these sciences in the West, and several translations were made of works by Muslim authors, among which was a translation by Adelard of Bath in 1126 C.E. of books which included a map by the Arab scholar al-Khawarizmi (d. 850 C.E.). Gerard of Cremona first translated this map in 1114 C.E., and the map continued to be taken as a reliable and respected authority until 1187 C.E. In the 13th century C.E., Roger Bacon (d. 1294 C.E.) and Albertus Magnus advocated theories about the shape of the earth not substantially different from the theories current at that time. Cardinal Peter of Ailly, in a book entitled Imago Mundi, published in 1410 C.E., made mention of the theory that Ujjain was the centre of the earth, and his book was studied by Christopher Columbus, who later held that the earth was pear-shaped and round and that Ujjain was its centre. Columbus deduced that another centre of the earth lay on the other side, opposite Ujjain, and that the earth was divided into two parts, east and west. He thus thought

that if he travelled in a straight line from Ujjain in either an eastern or western direction he would eventually come back to Ujjain. It was this thought which prompted him to make the journey leading him to the American continent.

It had been generally believed at one time that Christopher Columbus was the discoverer of America, but recent research has shown this belief to be wrong. The division of the earth into east and west was not originated by Columbus but by Muslim geographers. The map drawn by Ibn Hawqal made mention not only of the east and the



The author of the article

west but also of the north and the south, in other words, all the four directions as we now know them. In a book written by the Arab scholar al-Dimashqi the name "Waq al-Waq" is given in two places, one on the African coast facing the island of Madagascar and the other in Irian (New Guinea), Indonesia. Al-Dimashqi mentioned this name several times in his book. "Waq al-Waq" is situated in a big island in Eastern Indonesia, and its coast, says al-Dimashqi, "is washed by the wide and spacious ocean". European

The Arab navigator Ibn Majid's "THREE LO GS" in Leningrad, U.S.S.R.



The Leningrad branch of the Oriental Institute has some 8,000 ancient Arabic manuscripts and documents.

The book in the photograph is the only existing copy of Ibn Majid's
Three Logs. Ibn Majid was Vasco da Gama's pilot on his voyage from Africa to India (1497-1498)

The map by the Arab geographer
Ibn Hawqal (circa 975 C.E.)

This map denotes all the four
directions as we know them today —

north, south, east and west



scholars had thought that the "Waq al-Waq" referred to by al-Dimashqi was situated in Japan. This could not be correct, however, because there are no wide oceans on the eastern side of Japan, the only seas there being the Behring Sea and the Aleutian islands.

Ibn Majid, an Arab sailor pilots the ships of Vasco da Gama to India

There may be several places which had been called "Waq al-Waq" by the Arabs at some time or another, and to identify them all might be very difficult. But a location called in the past "Waq al-Waq" and now going under the name of "Wewak" is definitely one of these "Waq al-Waqs". It lies on the extreme eastern side of Indonesia in the island of Irian. From this the conclusion can be drawn that the Arabs had reached the eastern shores of Indonesia during their ventures and explorations. History records that Captain Sulaiman, who commanded an Arab ship, made several journeys to India and Indonesia, China and Japan. The Portuguese explorer Vasco da Gama at that time made several attempts to find a direct route to India but succeeded only in reaching Malinda, Kenya. He did not know what lay on the other side, because he did not possess a complete map of the world. In 1498 C.E. the Arab Captain Ahmad Ibn Majid, who commanded an Arab ship, advised Vasco da Gama about a route to India. Vasco da Gama says that the Arab captain refused to part with a map of this route, and that Vasco da Gama had to resort to a trick and intoxicate the Arab captain to take the map from him. Ahmad Ibn Majid's map showed, among other things, the islands of Indonesia. Sir Richard Francis Burton (1821-1890 C.E.), the famous British explorer and orientalist, says that Ibn Majid was well known on the African coast for



Indonesia in olden days had cargo ships and passenger ships. The latter consisted of twin boats with twin sails, and were used for long-distance journeys. Accommodation in the ships was in the form of cabins. Ships of this type often went out on exploration. They would be under a single command, dispersing to scan a defined area during the daytime and gathering together at night. The orders of the commander of the ships were given over bugles made of leather. Ships of this variety are known to have reached such places as Madagascar, Tahiti and the Hawaii Islands. At one time it was thought that these ships were copied from South America, but it is now known that their design was Indonesian. It is probable that Arab travellers had used ships of similar design in their journeys to New Zealand and South America

many centuries, particularly as the inventor of the compass. There is also evidence that Arab explorers had reached all the islands of Indonesia before the thirteenth century C.E. Perhaps the first town to be visited by them was the present town of Asbakin, near Sorong (the Arabic word "asbaqin" is very similar in meaning to the Indonesian word "sorong").

Evidence of the extensive influence of the Arabs in the Far East

Evidence of the extensive influence of the Arabs in the Far East can be derived from a letter bearing the signatures of several personages. The text of the letter has been checked and verified by C. R. Boxer and published in his book, *The Mandarin at Chinsura*, p. 17. The letter reads:

Canton. 16th February 1766.

We were very happy to receive your valuable letter of 15th February 1765, and we thank you very much for sending us twelve pages of a book in the Tartar language, and other things.

You mentioned that your Arab servant could read the map of Canton, which is in the Chinese language. This is indeed surprising, particularly because the writing on the map is in Chinese and not Tartar script.

We are sorry we could not send you the things inscribed in the Chinese or Tartar languages. They are very valuable, and will enable you to ascertain the origin of the Chinese script and whether it is derived from the Egyptian script. We looked for these things in all the streets of the town, and enquired from merchants and workers, but in vain. We send you instead a Chinese-Latin dictionary, and a copy of a translation of a work by Confucius, in the hope that it will help you in future research.

With respects. Signed: Thomas Fiszburgh, Nat Garland, William MacKenzie, Stephen Davison, Thomas Smith, William Ross, Thomas Bevan.

Thomas Fiszburgh was the head of the permanent bureau of European residents in Canton in 1767 C.E. There raged at the time a heated argument regarding the theory that the Egyptian script was adapted from the Chinese. The above letter says that an Arab servant was able to read the map of Canton in the Chinese script. Upon consideration this would be found to imply one of two things: either the



There are various types of ships and boats to be seen in Indonesian waters. Their size and shape clearly depict the influence which resulted from frequent visits by Arab ships to the Indonesian coasts. The illustration shows an Indonesian ship with triple sails mounted on a slanting mast. The design is similar to that of Arab ships which sailed the seas of Indonesia before the Christian era, but the size is smaller

Arab servant was learned in Chinese, or that the script was Arabic script with some adaptation, leaving it practically recognizable — this was the script used by Chinese Muslims in Sinkiang. Both these propositions are feasible. If the Arab servant knew Chinese, this would most probably mean that he had spent some time in China; and it would indicate that the Arabs had strong links with China. On the other hand, if the Chinese script were Arabic in origin, and so plainly affiliated to Arabic that the Arab servant was able to decipher it, this would prove that Arab culture had penetrated deep into China. The fact is, however, that Arab explorers had covered an area including not only China but the Pacific Ocean and the coasts of the American continent up to California.

The following is from a letter by Johannes Anderson of Wellington, New Zealand, dated 12th February 1938, and addressed to Dr. Kalidas Nag, author of *India and the Pacific World*:

"We have found an old relic which can be added to the important collections. It is a bell, or rather the upper part of a bell, the bottom part of which is missing, made of bronze and bearing an inscription in the Tamil language which reads 'This is the bell of the ship Muhammad Bakhsh'. The bell was found in a tree several hundred years old. It was covered and hidden by branches and hanging roots, and came to light only when the tree was cut down to prepare the land for cultivation. The Maoris, who found the bell, used it as a pot for cooking.

"I am informed by an Indian scholar that 'Muhammad Bakhsh' is the name of a famous Arab ship which traded with India. If that be true, the ship must have somehow reached farther afield to the Far East and to New Zealand. But how did it reach this region? Was it driven by unfavourable winds and rough seas to seek shelter here, and did it leave these shores safely or did it sink? I have expressed my views on this bell and the inscriptions upon it in Transactions of the New Zealand Institute, a scientific magazine first published in New Zealand. I edited this magazine for nine years, and I am now in charge of the Journal of the Polynesian Society."

The above were only the relevant parts of the letter. These excerpts show that Arab ships had reached the shores of New Zealand several hundred years ago. Why did they go these? The answer most probably is, for trade. A careful look at the map shows that New Zealand could usefully have served the purpose as a centre for the supply of food and fresh water for ships on the long journey to the American continent.

The foregoing facts lend support to the views expressed by Russian scholars that it was the Arabs and not the Europeans who first discovered America, and that the Arabs had reached America after arriving in Indonesia. The Russian scholars substantiate these views by the fact that skeletons of Arabs were found on the banks of the Rio de Grande. The Arab scholar the Emir Shakib Arsalan affirms this by maintaining that the word "California" is derived from the Arabic ka al-Manar, meaning "like the lighthouse". Research sponsored by museums, universities and other academic organizations in the United States of America has confirmed that the early inhabitants of the American continent were Asians. Extensive examination of the available evidence also showed that the culture of the original inhabitants of the American continent was Oriental. The

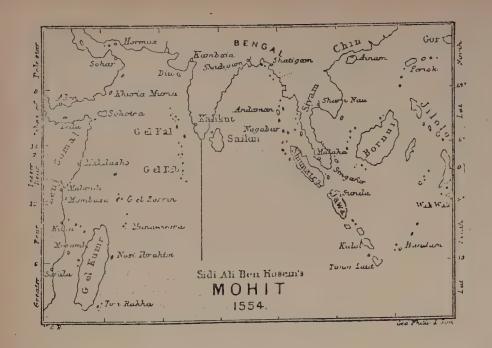
route which led the Asians to America passed through the northern part of the Pacific Ocean. The Honolulu Museum and Yale University in the United States of America undertook laborious research on this subject, particularly regarding the migration of peoples in the central and southern parts of the Pacific Ocean. Many works have since been published eliciting the theme that Christopher Columbus was not the discoverer of America. Three well-known American universities — the Universities of Wisconsin, Minnesota and Dakota — decided to forbid their professors to promote the old theory that Christopher Columbus was the discoverer of America.

It had been held at one time that America was first discovered in the ninth century C.E., some five hundred years before Columbus, by a Scandinavian named Ericsson. Recently, two Canadian scholars maintained that a Chinese Buddhist monk named Hui Sien arrived in America in what is now Vancouver earlier than that date, in 499 C.E. Professor John Murray Gibbon says that the Buddhist monk reached the American continent sailing through the Pacific Ocean in the ship *Tia-Shan*. The orientalist Thomas MacInnes supports Professor Gibbon's theory, adding that the monk stopped at Nootka Island seeking shelter during



In voyages to the African coast the Indonesians used ships of this type. The drawing is copied from a stone engraving at the Temple of Borobudur in Java. At one end of the ship can be seen a man watching the compass, which proves the Indonesians have known the compass since the 11th century C.E. Portuguese travellers in the 16th century C.E. reported seeing Indonesian ships of this type near the Cape of Good Hope, and it is probable that the ships reached the Mediterranean also

the very cold winter, and that he left behind him in Vancouver three Buddhist monks in order to preach Buddhism. Incidentally, this shows that at that time America was heavily populated, and that the European immigrants who flocked to the American continent must have exterminated in one way or another a large portion of the original inhabitants. In the Vancouver region no archaeological remains have been found of Buddhist temples, but Chinese coins dating back to the Tsi dynasty were found in 1876 C.E. The remains of a Buddhist temple were found, however, in the Sonora region of Mexico, near the city of Ures. A statue of Buddha inscribed in Chinese was also



An old map of the Pacific Ocean showing the advanced skill of the Arabs in map-making. Professor M. D. W. Jeffreys (in the Ramadhan Annual of the Muslim Digest, Durban, South Africa, for June 1933, page 67) says the map is purely Arab and that no Portuguese took part in the making of it. The map was drawn by Sidi 'Ali Ibn Husayn in 1554 C.E. (Roman letters have been used for the transliteration of the data as rendered by the Arab geographers)

found there. These facts were reported in the Maha Bodhi Journal of the Indian Historical Quarterly, Calcutta, Vol. X, No. 2, for June 1901.

Arabs reach America with the assistance of Indonesian sailors

The Arabs succeeded in reaching America with the assistance of Indonesian sailors. Relations between the Arabs and the inhabitants of Indonesia at that time were very strong indeed. Professor V. Gordon Childe, in his book What Happened in History (published by C. Nicholls Co. Ltd., London, 1950), says that some three thousand years before Christianity the ships of the Polynesians (the ancient inhabitants of the Indonesian islands) were seen in the Mediterranean near the Egyptian coast. These ships were depicted in murals and inscriptions on pottery discovered in Egypt dating back to 3,000 years before Christianity. The route followed by the Arab ships sailing from the Persian Gulf and other Arab coasts was the common route.

Professor Edwin M. Loeb, in his book Sumatra — its History and People, and Professor Robert Heine-Geldern,

author of The Archaeology and Art of Sumatra (both these books were published by the University of Vienna, 1935), point out that in ancient days foreign cultures were communicated to Sumatra, Java and the Southern Pacific territories not directly but through Malacca. A comparison between the Arabs and the inhabitants of the Indonesian islands during the era 3,000 years before Christianity shows that culture and civilization in Indonesia were in no way inferior. Professor P. V. van Stein Callenfels, of the Archaeological Service of the Netherlands Indies, says (The Illustrated London News, 5th January 1935) that he has not found any historical evidence to show that the Indonesians were at any stage in history in the category of savages. His research proved to the contrary. Far from being cannibals, for example, the Indonesians buried their dead. The American Institute of Historical Research has found in the United States of America mummies of the type found in Significantly, the American mummies possessed Mongol-Indonesian features.

Indonesia's history is slowly being unfolded.

This map shows the direction of currents surrounding Indonesia during the winter season. The currents of the monsoon winds change direction every six months. They control the direction of the winds in the Arabian Sea, the Persian Gulf and the Bay of Bengal. It was these winds which helped the Indonesians to reach the shores of the American continent, the Arab world and India. Malacca (Malaka) was the centre of the sea routes to the Arab world, and Wewak was probably the centre of the route leading to South America



THE RELIGIOUS MOVEMENT IN EARLY ISLAM

Reaction to the fabrication of the Hadith

At the death of the Prophet more than 114,000 persons were quoting from him

By AFZAL IQBAL

Faithful Muslims attend to the urgent need of rescuing the true Hadith from the clutches of unscrupulous fabricators of the Hadith

The people as such seemed to tolerate the fabrication of the Hadith, presumably with a view to ensuring that the common man would, by this process, stick more firmly to religion. It was not unusual for one to come across traditions full of the virtues of the people whom the Prophet had not even seen. Traditions were intended to induce the people to read the Qur'án, and it was freely stated in them that whoever read such and such chapter of the Qur'án would get such and such a favour from God. These traditions are mentioned after commentary on each Surah in the Tafsir of al-Baydhawi. Ubayy Ibn Ka'b, who was largely responsible for these innovations, was asked about the source of such traditions, and he simply stated: "When I saw the people getting busy with the Fiqh (jurisprudence) of Abu Hanifah and the stories of campaigns and wars written by Muhammad Ibn Ishaq I felt that the people were inclined to leave the study of the Qur'án. I therefore wrote this Hadith just for the sake of God."

It seems that one of the principal causes which led to the fabrication of the Hadith was the exaggerated inclination of the people in those days to lend their support to authority. No knowledge except that which was intimately connected with the Qur'an and the Sunnah (practice of the Prophet) was accepted. Here the authority of the Prophet was naturally supreme. Verdicts or decisions about what was lawful and unlawful (Halaal and Haraam) could not be accepted except when they were supported by authority. Much premium was not placed on personal study and one's own instructed judgment in the light of the general principles laid down in the Qur'an. A wise saying or a proverb had no value if it was derived from an Indian, Greek or Persian origin, or even from commentaries on either the Torah or the Gospels. It assumed value only when it was attributed to the Prophet. Under these circumstances one can understand the tendency of the authors to resort to fabrication. If the people would not listen to anybody but the Prophet, then the authors would give them all what they wanted to say through the mouth of the Prophet. It was, therefore, the favour of the public and not that of God which led contemporary scholars to adopt the most objectionable method of attributing whatever they wanted to say to the Prophet. That is how we find in the mass of traditions many a fabricated judicial verdict, Indian proverb, Zoroastrian philosophy and many a teaching from the Israelite and Christian religions.

This chaotic state of affairs in the field of the Hadith led certain faithful Muslims to attend to the urgent need of rescuing the truth from the clutches of unscrupulous scholars. An era of critical investigation was ushered in and detailed

rules were framed to test the authenticity of a given tradition. It was laid down that a tradition could be considered credible only when its Isnad (authority) offered an unbroken series of reliable authorities. An endeavour was made to ascertain the names and circumstances of the authorities with a view to investigating when and where they lived and which of them was personally acquainted with the other. Not only that. Definite and rigorous rules were laid down to test their reliability and accuracy in transmitting the text of a tradition. Care was taken, in this process, to ensure that a narrator was not a partisan and did not belong to a particular political or a religious creed, for that would tempt him to project his own viewpoint in the traditions of the Prophet. According to these rules the Hadith was divided into three categories, viz., Sahih (sound): this covered the completely faultless tradition which could be vouched for as authentic; the second category was called Hasan (beautiful): this comprised traditions about which there was no perfect agreement regarding the reliability of the authorities, yet there was sufficient evidence to warrant the conclusion that the tradition was almost correct. The last category comprised traditions against which serious doubts could be raised. This was called Dha'if (weak).

The formulation of rules for a critical examination of the Hadith material

The majority of the critics engaged in the formulation of these rules considered the Companions, individually and collectively, as reliable authorities. A section of these scholars is, however, strongly of the view that the traditions emanating from the Companions should be considered on their own merit subject to the general rules laid down for a critical examination of the material. No discrimination is, therefore, to be exercised between a Companion and a non-Companion. While it is universally conceded that the Companions as a class were just, reliable and truthful, an opinion is expressed that partiality and prejudice seized some of them with the dawn of political conflicts. In view of this development it is necessary that traditions received from them should be subjected to a critical examination like any other source.¹

This attitude towards the Companions should cause no surprise, for in their own day we know of instances when they criticized each other; and all the Companions were classified into different categories according to their knowledge. They were averse to accept any tradition without fully satisfying themselves about its authenticity. We are told that Abu Hurayrah related a tradition from the Prophet saying that whoever carried a bier should perform ablutions. Ibn 'Abbas placed no credence on this tradition and dismissed it by saying that the mere carrying of dry wood does

not necessitate ablution! Again, Abu Hurayrah is stated to have related a tradition which finds place in the two Sahihs of Bukhari and Muslim. The Hadith says: "When one wakes up one should wash one's hands before putting them in any vessel (of food or water) because one does not know where one's hand was placed during sleep". No less a person than the wife of the Prophet, 'A'yeshah, considered this Hadith doubtful. To give yet another example: Fatimah, the daughter of Qays, stated that her husband had divorced her and the divorce had become valid but the Prophet did not order her husband to pay her expenses and provide residence for her (during the prescribed period of waiting after which she could re-marry). She alleged that the Prophet had ordered her to spend that period ('Iddah) in the house of Ibn Maktum, a blind man. This case relates to the period of 'Umar, who returned the woman to her husband and stated, "We do not ignore the Book of God and the traditions of our Prophet because of what one woman says. We do not know whether she is telling the truth or a lie, whether she has remembered or has forgotten." The number of such examples is legion.

Notwithstanding individual differences, the governing principles followed by the majority of critics accords a universal reliability to the Companions, who are not accused of any wilful distortion in transmitting the Hadith. The full force of criticism and analytical examination is, however, directed at those who came after the Companions. It is significant, however, that the probe started during the days of the Companions themselves, as is proved by the activities of 'Abdullah Ibn 'Abbas, 'Ubaydah Ibn Thamit, and Anas. This activity increased in the succeeding generation. The contribution of al-Sha'bi, Ibn Sirin, al-Hasan al-Basri and Sa'id Ibn al-Musayyib constitutes an important chapter in the study of the Hadith.

With the subsequent development of rigid rules and regulations about the Hadith, the religious affiliations of the critics played a notable role. The Sunnis, for example, would not accept many a tradition emanating from the Shi'ahs. They went to the extreme in suggesting that no tradition emanating from 'Ali could be accepted as authentic if it was narrated by one of his followers. A tradition from him could be accepted only if it was related by a friend of 'Abdullah Ibn Mas'ud. The Shi'ah scholars amply reciprocated by refusing to accept quotations from members of the Prophet's family unless the chain of narrators comprised Shi'ahs. We are confronted with the embarrassing situation of one section compiling what they call authentic traditions which are unceremoniously dismissed as unauthentic by the other. A striking example of this mutual contradiction is provided by the estimates of the two schools about Muhammad Ibn Ishaq, the greatest historian of the early events of Islam. Qatadah says about him: "As long as Muhammad Ibn Ishaq lives among people there is knowledge." Al-Nasa'i says: "He is not too dependable." Sufyan says: "I have not heard anyone accuse Muhammad Ibn Ishaq." Al-Darqutni says: "Neither his nor his father's word can be taken as true." Malik says: "I testify that he is a liar." Where then is one to look for a correct estimate of Muhammad Ibn Ishaq, who was by no means an insignificant figure?

In testing the accuracy of the Hadith, it was more the narrator than the subject matter of the Hadith that tipped the balance in favour of its rejection or acceptance

It is outside our province to go into the details of the rules prescribed for testing the accuracy of the Hadith. We

would, however, like to point out that the bulk of these rules was directed at scrutinizing the names of the narrators together with their antecedents, but proportionate attention was not given to the examination of the text of the Hadith itself. We seldom find, for example, a critic analyzing the text of a Hadith with a view to finding discrepancies in it. A quotation from the Prophet, for example, could be examined from the point of view of fixed historical events. It might contain a contradiction. Again the idiom and phraseology and the language employed may not be found to belong to the period of the Prophet. There may be a philosophical quotation in the tradition which was alien to the surroundings of the Prophet. A tradition with a technically legal text may perhaps be traced to influences subsequent to the Prophet's period. The text of the Hadith was not examined from this point of view as far more attention was paid to the narrator than to the narration itself. One can find in the collection of even al-Bukhari, the greatest scholar in this field, inner contradictions in the text of the traditions which he had accepted and included in his collection.

Some important names of the Hadith narrators

Among others who have quoted most extensively from the Prophet are Abu Hurayrah, 'A'yeshah, the wife of the Prophet, 'Abdullah Ibn 'Umar, 'Abdullah Ibn 'Abbas, Jabir and Anas Ibn Malik. The largest number of traditions (5,374) have been narrated by Abu Hurayrah; 'A'yeshah comes next with 2,214. 'Abdullah Ibn 'Umar and Anas Ibn Malik have nearly the same number to their credit. 'Abdullah Ibn 'Umar, 'Abdullah Ibn 'Abbas and Jabir have narrated 1,500 traditions each. As against this large number 'Umar Ibn al-Khattab is stated to have related not more than 537 traditions, out of which only about 50 proved to be correct.'

Abu Hurayrah

Abu Hurayrah, the most voluminous narrator of the Hadith, came from the tribe of Dows in the Yemen. His name was either 'Abdullah or 'Abd al-Rahman. He was popularly called Abu Hurayrah (father of a kitten) because of his love for a kitten. He embraced Islam in 7 A.H. (628 C.E.) and had the privilege of accompanying the Prophet throughout his life as a Muslim. 'Umar appointed him as his viceroy in Bahrayn, but later dismissed him. He was, however, invited later for another assignment which he refused. He lived in Medina, where he died in 57 A.H. (676 C.E.). According to Ibn Qutaybah, Abu Hurayrah grew up as an orphan, left his home town in poverty, worked as a servant to Basra, the daughter of Ghazwan, for his food only. Says Abu Hurayrah: "I used to serve while they (Basra and her people) stayed in a palace. I used to sing while they rode camels urging them to move forward, but God has now enabled me to marry her. Praise be to God, who has brought these victories to religion and has made Abu Hurayrah an Imam."4

Abu Hurayrah depended for the traditions of the Prophet on his memory, as he did not write himself. He has, for example, related a tradition from the Prophet saying that who wakes up unclean does not have to keep his fast. The wife of the Prophet, 'A'yeshah, challenged this tradition and stated that the Prophet himself was unclean at occasions when he woke up at dawn, but he simply washed himself and kept his fast. When this was brought to the attention of Abu Hurayrah he stated that 'A'yeshah knew better than he did. He added by way of explanation that he had not heard the tradition from the Prophet himself but that he

had taken it from al-Fadhl Ibn 'Abbas.5 It was on this score that Abu Hurayrah was criticized by the Companions for quoting so extensively from the Prophet. It was in reply to such criticism that he is related to have said: "You state that Abu Hurayrah (himself) quotes frequently from the Messenger of God, but, God is the Judge. I was a poor man serving the Messenger of God for my food only. Al-Muhajirun (the immigrants) were busy attending to their trade in the markets, and al-Ansar (the Helpers) were busy guarding their property." In another place in the Sahih of Muslim, Abu Hurayrah is quoted as saying, "They say that Abu Hurayrah had done much, and God is the Judge, and they say why should not al-Muhajirun and al-Ansar quote as much as he did. I shall tell them why. My brethren al-Ansar were busy in the affairs of their lands; my brethren al-Muhajirun were busy in their business in the markets. I accompanied the Messenger of God for my food only. So I saw what they did not owing to their absence and I memorized what they have forgotten." While it is true that Abu Hurayrah quoted most copiously from the Prophet, and the reason for this extensive quotation is effectively given by the narrator himself, it is also true that later fabricators added a lot and attributed the traditions to Abu Hurayrah in order to make them appear plausible.

'Ay'esha

The next narrator, who is second only to Abu Hurayrah in the number of traditions, is 'A'vesha, the favourite wife of the Prophet. He married her six or seven months after his Migration and she lived with him in Medina until he died; she was only twenty-one. After the death of the Prophet she took a prominent part in the contemporary political life. She severely criticized 'Uthman, the third Caliph, and waged a battle against 'Ali, the fourth Caliph. There is no doubt about her intellectual capacity. She had learnt reading and writing and knew much about pre-Islamic Arabic literature. She had a sharp wit and her long association with the Prophet placed her in a privileged position from where she could speak with authority on the actions and sayings of her husband, especially those related to domestic life, the sphere which was largely outside the approach of the other Companions. She died in 58 A.H. (677 C.E.). We have no intention of going into details about the lives of all the narrators of traditions because they have been adequately dealt with elsewhere in connection with the cultural movements in Islam. The reason why we have referred briefly to the two who have quoted most from the Prophet is to point out that of all the Companions they had the longest and the most intimate associations with the Prophet and they were, therefore, not wrong in quoting more than the others.

In the first century of Islam no attempt was made to collect the Hadith

No attempt was made in the first century of Islam to collect authentic traditions of the Prophet. No Caliph, for example, ever ordered any collection or even made an effort to ascertain the accuracy of the traditions which were known and were being circulated among the people during this period. Even though it occurred to some to collect all the available traditions in the form of one book, it was probably not a practical proposition, because we are told that at the death of the Prophet there were about 114,000 Companions who quoted from him. Each of them knew one or more traditions. All these had to be collected in the first instance and then their contents could not be reviewed except in

consultation with the whole lot of them. Most of them depended on memory, and it was, therefore, apparently an extremely difficult task which remained unfulfilled. The Muslim community would have been saved much of the controversy and consequent frustration if the lesser Companions had been ignored and the traditions emanating from the known Companions had been collected in the form of an authentic book. In fact 'Umar Ibn Khattab wanted to carry out this plan but abandoned it after serious thought. Explaining his reasons for this decision to his associates he stated, "I had thought of writing down the traditions but later it occurred to me that before you (i.e., the Companions) there were the people of the Book who had written books other than the Book of God. I do not want to see God's Book being mistaken by others."

The same idea later occurred to 'Umar Ibn 'Abd al-'Aziz (d. 714 C.E.), the Umayyad Caliph. He wrote to different parts of the Empire ordering the collection and examination of the traditions of the Prophet, but he did not live long to see any results. Those who succeeded him did not pay much attention to this matter. Abu Ja'far al-Mansur, the second 'Abbaside Caliph, also thought of doing the same thing. Ibn Sa'd quotes Malik Ibn Anas as saying, "When al-Mansur wanted to go for a pilgrimage to Mecca, he told me that he had decided to order copies of the books which I had written and send them to every Muslim country with instructions to follow what was contained in the books and ignore what was written in other books." Malik Ibn Anas advised him against this course of action, saying that each country had followed what had come to it by way of traditions and they should be left alone to choose for themselves. It appears that al-Mansur not only wanted to collect the Hadith in one book but his intention was to treat the book of the Imam Malik as a basis for a unified Islamic code according to which the entire Muslim empire could be administered. This is borne out by al-Milal, which quotes Malik Ibn Anas as saying, "Harun al-Rashid consulted me whether he should instal al-Mu'atta of the Imam Malik's in the Ka'bah and order the people to follow it." The Imam Malik replied, "Do not do this, because the Companions of the Prophet differed only in details and went to different countries. Each of them is right."

In the first century of Islam, traditions were neither recorded nor written. They were only told verbally and were stored in the memory of the people. Those who happened to write them down did so only for their own benefit and not for circulation among the people. During the second century, however, certain groups of scholars in different parts of the Muslim empire started collecting traditions, but not for the purpose of compiling an authentic copy of all available material. Each scholar tried to collect all the authentic traditions related to him.

Some of the first persons to collect the Hadith

According to the Sahih of al-Bukhari, the first to collect traditions was al-Rabi' Ibn Sabih (d. 160 A.H.—776 C.E.) and Sa'id Ibn Abi 'Arubbah (d. 156 A.H.—772 C.E.) until the matter reached the leading scholars of the third generation, when the Imam Malik wrote al-Mu'atta in Medina, 'Abd al-Malik Ibn Jarih wrote in Mecca, al-Auza'iy in Syria, Sufyan al-Thauri in Kufah and Hammad Ibn Salmah Ibn Dinar in Basrah. The example of these scholars was later followed by others. Some collected traditions from the point of view of jurisprudence like al-Mu'atta of Malik and the two Sahihs of al-Bukhari and Muslim, others collected them according to the chain of narrators. In such collections all

the traditions related by Abu Hurayrah were collected apart from those quoted by others. These books came to be compiled much later than the period with which we are dealing and they do not, therefore, form part of our study.

The study of the Hadith, whether genuine or fabricated, went a long way in disseminating the culture of Islam. The mass of Muslims were eager to learn about their religion. It is significant that the fame of all the scholars among the Companions and their successors is based primarily on the Hadith and Tafsir. Of these two the Hadith took the place of precedence. It was not uncommon to see important scholars making long journeys through the length and breadth of the Muslim world in search of a Hadith. This activity not only brought together learned men from different parts of the Muslim world in person but touched off a cultural movement which was destined to exercise a deep influence on the growth of Islam. The isolation of centuries was broken and ideas freely flowed between different parts of the Muslim world. So great indeed was the devotion to the subject that scholars travelled hundreds of miles in order to collect one tradition from the Prophet from some reliable source. We have it on the authority of Ahmad Ibn Hanbal that Jabir Ibn 'Abdullah al-Ansar, on learning that a certain person in Syria, 'Abdullah Ibn Unays al-Juhani, knew of a certain Hadith from the Prophet immediately bought a camel and travelled for a whole month to collect the Hadith in question.8 And yet this is no extraordinary example of a scholar of traditions, for in all biographies we will find that a major part of the life of scholars of the Hadith was spent in travelling about in collecting material. They travelled in addition to an exchange of considerable correspondence with scholars in different parts of the Muslim world. We find Malik Ibn Anas writing from Medina to al-Layth Ibn Sa'd in Egypt. Both of them exchanged ideas and entered into

lengthy discussions about subjects relating to the Hadith and jurisprudence.

The Hadith the most important subject that influenced the cultural growth of Islam in the first century of its existence

This is how the history of culture and in fact that of Islam started in its early phases. The stories of the campaigns and the virtues of men and nations narrated in the traditions constitute the first chapter of Muslim history. Early works on history like Ibn Hisham's Seerah, Ibn Jarir's quotations from Ibn Ishaq, the Baladhuri's Futuh al-Buldan, were all written in the familiar pattern of the Hadith. The stories of the Prophets are mentioned briefly in the Our'en the Hadith fills are the in the Qur'an, the Hadith fills up the gaps by supplying some details; more were added by various narrators, and thus came about the art of story-telling. In due course, proverbs, the rules of ethics, and the philosophical thought from Greece, India and Persia were added to the Hadith. All this was mixed indissolubly and the final result spread among the people as "religion", which affected them much more than any secular education. The Hadith, moreover, was the most important source of legislation in matters relating to religious rites, civil and criminal affairs. It was easily the most important subject which deeply influenced the cultural growth of Islam in the first century of its existence.

1 Al-Ghazzali, Kitab al-Mustasfa fi 'l-Mantiq. 2 Sharh Muslim by Al-Thabit and the Sharh of Nawawi on the Sahih of Muslim.

3 Ibn Hazm, al-Milal wa al-Nihal. 4 Al-Ma'arif, Aligarh, India. 5 The Sharh Muslim by al-Thabit.

6 Muslim, the Sahih.
7 Al-Tabaqat of Ibn Sa'd.

8 Al-Qastallani.

THE DIVINE DIVAN

81

Again Thy Mercies are renew'd:

The sun shines overhead.

The sun, by whose bright beams all things are view'd

On earth. Danger and safety intermingled

We see — the path, the precipice, the raging flood,

The calm fields, firm road or slipping mud.

The sun doth give us life, light, laughter and love

And an expansive beauty, born from its pow'r above.

Praise to Thee! praise to Thee; praise be to Thee, Thou One Supreme!

Nor can I find a word more apt.

O Thou Belovéd Lord.

A word more full of meaning wrapt,

Belovéd Lord.

Than just to say Thou art our Sun.

Showing us right and wrong,

Wisdom and folly and what things belong

To Truth or falsehood, our soul's gain or loss,

Pure gold or sorry dross.

Thy quickening inspiration lights our pilgrimage:

By Thy bright beams we journey stage by stage.

Praise to Thee! praise to Thee; praise be to Thee, Thou One Supreme!

William Bashyr Pickard.

What our Leaders say . . .

The Shahanshah of Iran's expression of views and sentiments on the occasion of his 41st birthday (26th October, 1960)

"Islamic principles are never against material progress. Islam is in principle a religion of perfection — a dynamic faith which does not keep its followers in stagnation . . ."

On the occasion of the 41st birthday of His Imperial Majesty the Shahanshah of Iran, special Salam ceremonies were held at the Gulistan Palace at Teheran on Wednesday 26th October 1960. Representatives of the clergy, high-ranking officials of the Ministry of the Imperial Court, Cabinet Ministers, Senators, members of the Standing Committee of the Majlis (Lower House), representatives of Diplomatic Corps, former Prime Ministers, Ministers, Governors-General, Ambassadors, Governors of Banks and representatives of the press were received in audience by His Imperial Majesty the Shahanshah.

A dynamic faith

Replying to congratulations offered by the members of

the clergy, His Imperial Majesty said:

"In the world today man has achieved outstanding material and industrial progress, and as a result has grown, unfortunately, more and more materialistic. Whereas moral principles are of prime importance to all human societies. Fortunately the Iranian nation has always maintained strong religious convictions and during its history has always had great concern for moral principles. It has been this great faith that has always saved our nation from various crises.

"However, to preserve our very existence and protect our interests we must keep pace with the march of science and technology. We are fortunate to have a very progressive religion which is adaptable to the requirements of perfection and progress. Islamic principles are never against material progress. Islam is in principle a religion of perfection — a dynamic faith which does not keep its followers in stagnation but encourages Muslims to adapt themselves to a changing world and social and scientific progress."

More investments on productive projects

In answer to the President of the Senate, His Imperial Majesty referred again to the need of lowering prices. His

Imperial Majesty said:

"The main task before us today is the lowering of prices. The prices have risen unnaturally. It is not the question of supply and demand. The question is no longer natural or economic: it is unnatural and sheer profiteering.

"We are among the fortunate countries because we are investing 6 or 7 per cent of our actual incomes on productive projects within the country. In many progressive countries the rate of investment on productive enterprises does not exceed 5 per cent of their national income.

"In the third Five-Year Plan which is being drawn, 8 per cent of our national income will be earmarked, upon my instruction, for investment on productive projects. My intention is, as you gentlemen are aware, that the greater part of our income should be devoted to agricultural and productive programmes.

"We must also bear in mind that the population of Iran rises at the rate of 2.5 per cent per annum. If we deduct this figure from the 6 per cent increase in our national



income, we will have a national income of not more than 4 per cent. If the prices are also rising 4 per cent per year, then this country will never progress, or its progress will be superficial. The rate of rise in the prices is now more than 4 per cent per annum. This is indeed intolerable. The Government must adopt effective measures in this respect. The Parliament must also strongly support the Government in this campaign. Honesty and decency must become a second nature to the tradesmen. I hope we will be able to conduct properly soon the elections for the Majlis, so that both Houses may succeed in carrying out their duties on the same basis as they did during the last four years."

Real stability lies on justice

Addressing the judges, His Imperial Majesty said:

"As you are aware, we have big plans for the future of the country, whose proper and smooth fulfilment requires the judicial power of the nation to play an important part. Real stability in any country rests on the foundations of the judicial power. I am satisfied with the progress you have recently achieved in the field of improving our judicial system. But I demand greater progress and I wish that our judicial system will be one of the best in the world. I am looking forward to the day when all the people may receive really equal legal protection."

Field-Marshal Muhammad Ayyub's Message to the peoples of Pakistan on the occasion of the Second Anniversary of the Revolution (27th October, 1960)

"For the first time in the history of Islam, Providence has provided an occasion to a solid mass of 90 million Muslims to participate in the great responsibility of blending their faith with their day-to-day affairs of life . . ."

"Asslamo 'Alaykum.

"Today I would like you to join me in an earnest endeavour to look ahead instead of cuddling merely on the

"This process of looking ahead need not be conducted by gazing into the crystal of material progress alone. This is only one — though quite an important one — aspect of life. To comprehend life in its total richness we must find in it a larger, a nobler and a more abiding purpose and direction. Without this higher purpose and direction, all material progress and prosperity is like a heap of gold buried under a dunghill — or like rain on rocks where it stands and stagnates and does not fertilize.

"Luckily for us, this purpose and direction of life is available to us in clear and unambiguous terms in the ideology of Islam. This term — the ideology of Islam — has often been used and abused to cover personal and political ambitions and inadequacies, and it has, in consequence, developed the meaning of an insecure platitude. But in the context of our national affairs today there is absolutely no need for us to seek the cover of any false slogans to project or justify our motives or actions. Since the day of the Revolution two years ago, our cards have constantly been on the table and the implications of what we have done or propose to do are not concealed. So it should be possible for us now to talk of higher objectives of life more purposefully and with a greater spirit of detachment.

"Speaking in this context, our first objective is to reintegrate our society and base it on the ideology of Islam - which, in fact, was the foremost purpose which justified the very creation of Pakistan. In order to be able to get to the starting point of this reintegration, we have to liberate our minds from two types of inhibitions. One type is born of modern education, which under the circumstances of slavery rendered everything native, including religion, as something which is not quite fashionable. The second type is the product of inflexible dogma which has driven the spirit of religion into a black hole of prejudice, superstition and suffocation. Paradoxically, both these so-called educated and uneducated classes meet at one common platform; the platform of religious ignorance. As ummatan wasatan¹ (people of the middle path), it should be our task to break both these extremes by promoting a sense of free inquiry, which, when tempered with honesty of purpose and genuine fear of God will enable us to order our individual and collective actions on the true principles of Islam, take lessons from the past and find ways and means for resolving our problems in the circumstances of today. One of the main teachings of the Qur'an is that life is a process of progressive creation and each generation, guided but un-



hampered by the work of its predecessors, must be permitted to solve its own problems.

"Remember that change is the keynote of life. Nature wants man to change — or perish. Iqbal, who has been one of the most enlightened interpreters of the spirit of Islam in the modern age, has truly said that the ultimate spiritual basis of all life is eternal and it reveals itself in variety and change. A society must possess eternal principles to regulate its collective life, because the eternal gives us a foothold in the world of perpetual change. But eternal principles when they are understood to exclude all possibilities of change, which according to the Qur'án is one of the greatest "signs" of God, tend to immobilize what is essentially mobile in its nature. The failure of the West in political and spiritual fields illustrates the loss of its grip on eternal values; the weakening of the vigour of Islam during the last many centuries illustrates the effect of immobility.

Moral and spiritual advancement

"For the first time in the history of Islam, Providence has provided an occasion to a solid mass of 90 million Muslims to participate in the great responsibility of blending their faith with their day-to-day affairs of life. In the past, even when there were Muslim rulers, the broad masses never had a chance to take part in ordering the shape of their affairs. Now this great opportunity which we have got is both a privilege and a responsibility. To fulfil this, we have to place before us a neat goal, which is to get out of the social, political and economic stagnation bequeathed to us by our past and to match our material progress with our moral and spiritual advancement.

"This can only happen if we identify the beauty of Islam and practise its social objectives, have a sound system of education, as we are trying to evolve and create such sociopolitical and economic institutions that we can understand and work and which are capable of bringing about a long spell of stability and steady progress. And above all, we have to be Pakistanis and take pride in Pakistan. The achievement of these goals are both a national and individual responsibility. In fact the national endeavour will depend entirely on the extent of each individual contribution. You cannot draw from a bank more than what you deposit in it. The meaning of that is that you cannot expect from the country more than what contribution you have made in building it up. So there is need for each one of us to become better individuals and have fullest sense of responsibility and realization of obligations towards Pakistan. Apart from acquiring the usual education and technical training, what is equally — even more — important for us is to become morally and spiritually religious. Our religiosity today extends to personal and material attitudes alone. So long as the forms are observed, the substance and the spirit do not seem to matter.

"This is the negation of goodness and fullness of life. What we — all of us — require to develop are correct moral values, a true sense of patriotism and an honest attitude of responsibility towards man and society. Before going to sleep every night, let each one of us put to himself or herself a simple question: 'What have I done today to make Pakistan strong?' In fact I would like to see this slogan displayed in every household, office and made available continuously to remind us of our duty towards the country.

"On a straight answer to this question will depend how much forward or backward the nation is going to move

next morning.

"What you and I are required to do is by no means a superhuman task. All that we have to do is simple: to link up and integrate the distances and diversities of our nation; to bring in correct, realistic, free and positive thinking; to carry out correctly and honestly the tasks allotted to us, thus leading to more and more production in every sphere of endeavour; to desist from malpractices and, if possible, stop others from indulging in them; to imbibe truth, sincerity, firmness and generosity; and to set standards of morality and decorum which befit the conduct of those who claim to be the followers of the great religion of Islam.

'Given these personal attributes, there is no doubt that the nation will, Insha Allah, soon rise to giddy pinnacles of

power and glory.

1 A phrase used in the Qur'an (2:143) to describe the role of

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WESTERN AND MUSLIM CIVILIZATIONS

An examination of some Fallacies in the Thinking of modern Muslim Intellectuals

Taha Husayn of Egypt's philosophy in his book "The Future of Culture in Egypt"

By MARGARET MARCUS

The main features of the thesis of Taha Husayn's The Future of Culture in Egypt

For nearly forty years Taha Husayn has been the idol of the Egyptian intelligentsia. Born about 1890 C.E. in a small village on the Upper Nile, as an infant he contracted ophthalmia, the dread eye disease which is the scourge of the Egyptian fellaheen. Despite his blindness, Taha Husayn memorized the entire Qur'án, which, at the age of thirteen, won him a scholarship to al-Azhar University. While studying in Cairo, he began to seek the company of Europeanized students, and his desire to emulate them made him abandon al-Azhar in disgust. One of the first awarded a Ph.D. at the newly-established Cairo University, he went to Paris to study at the Sorbonne, where he earned another doctorate and also met his wife, Suzanne Bresseau, whom he married in 1918 C.E. Upon his return to Egypt, he became Professor of Arabic Literature at Cairo University and later the Dean. During this time, he began to write his controversial books in severe criticism of orthodox Islam.

One of these, entitled *The Future of Culture in Egypt*, has exercised such tremendous influence over the minds of the younger generation that it has become a classic in its field. Taha Husayn begins his book by asking:

"Is Egypt of the East or the West? We may paraphrase the question as follows: Would it be easier for the Egyptian mind to understand a Chinese and a Hindu or to understand an Englishman or Frenchman? This is the question we must answer before we begin to think of the foundations on which we shall have to base our culture."

He then goes on to say that since the beginning of history there have existed two distinct and bitterly antagonistic civilizations — the one in Europe and the other in the Far East.

This statement is a great over-simplification of history. Modern Western civilization began its present-day trends less than 500 years ago. The industrial dynamism of the West is no direct continuation of the development of ancient Greek or Roman society but rather a unique product of the Renaissance. If one cannot speak of a single civilization "which has existed from time immemorial" in Europe, still less does this apply to the Far East. The Far East has never been culturally homogeneous. Hindu India and Confucian China differed from each other as they did from medieval Europe.

Taha Husayn then cites the close ties between ancient Egypt and Greece. He says: "The Greeks during their Golden Age used to consider themselves the pupils of the Egyptians in civilization, particularly in the fine arts and government."

However the Greeks may have been stimulated by the contributions of ancient Egypt in these fields, the contrast between the hieretic statues of Rameses and the sculpture

of Pheidias; the Pharaonic monarchy and Athenian democracy, is too great to be able to assert that the latter was derived from the former.

Because of ancient Egypt's sustained relations with Greece and her lack of communication with the Far East, Taha Husayn argues that "Egypt has always been an integral part of Europe as far as its intellectual and cultural life was concerned in all its forms and branches".

The only period in which Egypt was culturally part of Europe was during the Hellenistic age inaugurated by Alexander. But there is even less historic continuity between Pharaonic Egypt and Islamic Egypt than between the Athens of Pericles and Byzantium.

Taha Husayn cites the fierce rebellion of the Egyptians against the 7th century Arab invasion, claiming that Egypt was the first country under Islamic rule to assert its national personality.



Professor Dr. Taha Husayn while addressing a meeting

The battles against the Arabian invaders were waged not by native Egyptians but exclusively by Byzantine mercenary troops who, despite their superior numbers and equipment, were quickly routed by General 'Amr. The native Egyptian Copts, persecuted for their faith by the Byzantine monarchs, welcomed the tolerant rule of the Muslims. Although Egypt emerged as an independent entity under the dynasty of Ibn Tulun (868-864 C.E.), the rulers as well as their subjects regarded themselves as Muslims rather than Egyptians. Nationalism as we know it today simply did not exist.

Defect in Taha Husayn's assumption that Islam and Christianity are identical

Taha Husayn insists that the adoption of Islam and the Arabic language did not make Egypt any more "Eastern" than Europe when its people embraced Christianity.

"How is it possible for fair-minded persons to see no harm coming to the European mind from reading the Gospel and at the same time to regard the Qur'án as purely Eastern even though it is proclaimed that the Qur'án was sent only to confirm and complete what is in the Gospel? They must explain what distinguishes Christianity from Islam, for both stem from the same source."

Taha Husayn speaks as if Christianity were identical with Islam. He seems to forget the Gospel the Christians regard as their scriptures is not the same Gospel to which the Qur'an refers. The original message God revealed to Jesus has been lost. All the Christians possess are four of the apocryphal biographies of Jesus which were not canonized until centuries after his death. Although Jesus, like Muhammad, spoke a Semetic language, the Christian scriptures were written down in Greek instead. Jesus did not know a word of Greek. The doctrines of the Trinity, the divinity of Jesus, original sin and the vicarious atonement by his death on the cross, originated with Paul - not Jesus. Paul was a thoroughly Hellenized Greek-speaking Roman citizen who could not help but be influenced by his environment. And it was Paul rather than Jesus who determined the subsequent history of Christianity.

Yet Taha Husayn can still insist that:

"The essence of Islam is the same essence of Christianity. The connection of Islam with Greek philosophy is identical with that of Christianity. Whence then comes the difference in the effect of these two faiths on the creation of the mind that mankind inherited from Greece? Why is Europe's connection with Greek culture during the Renaissance one of the props of the European mind whereas her connection with the same Greek culture through Islam is not so regarded? Can we seriously maintain the existence of important differences between the peoples living on the northern and southern shores of the Mediterranean?"

Islam, unlike Christianity, was not influenced by Greece and Rome

We have seen how the influence of Greece and Rome permeated the Christian faith from its inception. This was not true of Islam. The Qur'án is in Arabic, not Greek, and unlike the Christian scriptures, has been preserved in its purity. No Muslim equivalent of Paul ever appeared to corrupt the doctrines of Islam. Aristotelian philosophers like Ibn Rushd had a far greater impact on medieval Christian Europe than the Islamic world. Hellenism was rejected in

favour of the more purely Islamic theology formulated by al-Ghazali.

Taha Husayn maintains that the common roots Muslims share with Christians make Islam far more spiritually compatible with the West than Oriental countries like India or China. Thus for Taha Husayn, Westernization is not a problem for the Islamic world or for Egypt, but an inevitable consequence of its innate characteristics.

Despite the incessant rivalry between European Christianity and Islam which reached its climax during the Crusades, it is true that the latter had far more in common with the former during the Middle Ages than with the Hindus or Buddhists of the Far East. However, since the French Revolution, the supremacy of secularism has made Western civilization hostile to every religion. If secularism has rendered Christianity impotent, how much deadlier poison is it for Islam!

"Europe today resembles the Abbasid Near East in the richness of its civilization which, like any human creation, possesses good and bad aspects. Our religious life will not suffer from our adoption of Western civilization any more than it suffered when we took over the Persian and Byzantine civilizations."

Here Taha Husayn contradicts himself. He has, until now, exerted all his efforts to prove that Egypt is part of Europe resisting all Oriental influences, and then he admits that the acceptance of Persian and Byzantine cultures did Islam no harm.

The adoption of ways of life contrary to the teachings of the Qur'an can but undermine the moral strength of Islam

The adoption of any way of life, whether from the "East" or the "West", cannot help but undermine the moral strength of Islam if it is contrary to the teachings of the Qur'án. Persian and Byzantine culture was no exception. Women enjoyed a high and honourable status until the Muslim rulers considered it fashionable to imitate the courts of the Persian and Byzantine kings. Only then did the harem-system with its limitless concubines, eunuchs and slaves, become the curse of Muslim society. Homosexuality and sodomy, in which the Greeks shamelessly indulged, spread like a cancer. Such license was rare among the Arabs during the lifetime of the Prophet. Government during the first four Caliphs was remarkably democratic until Mu'áwiya, in imitation of Persia and Byzantium, transformed the Caliphate into an hereditary monarchy. This was the moral decadence that rotted Islamic society from within.

It is fashionable with Muslims of today to argue that in imitating Europe they are taking back from it their rightful heritage

Although Taha Husayn admits that there is much materialism in Western civilization, he insists that it still contains considerable spiritual content. He supports his argument by citing those aeroplane pilots "who voluntarily expose themselves to horrible injury or even death in order to extend man's mastery over nature".

While there is nothing in the Qur'an opposing scientific research (quite the contrary), its teachings regard the mastery of men over themselves more important than mastery over the physical forces of nature. In other words, to conquer one's own lusts, pride, greed and selfishness, is a far greater

achievement than sending a rocket to the moon. Yet the assumption of the West is just the opposite.

"If God had preserved us from Ottoman conquest and rule we should have remained in unbroken touch with Europe and shared in her renaissance. As a matter of fact, the Europeans borrowed the methods that prevailed in the Islamic world during the Middle Ages. They did just what we are doing now. It is only a matter of time."

These days, it has become fashionable for Muslims to argue, as does Taha Husayn, that because Europe derived her spirit of scientific inquiry from the Arabs in the process of Westernization, Muslims are only taking back their rightful heritage. By this sort of sophistry, these Muslims justify the abandonment of their faith. They forget that it is not science in itself that determines the quality of a civilization but rather the uses to which it is put and the consequences that result.

The transmission of Muslim learning to medieval Christian Europe did not make her people part of Islamic civilization. The medieval Europeans never sought to exchange Arabian dress, customs and mode of living in place of their own. Although medieval Europe eagerly welcomed the achievements of Muslim scientists and philosophers, it was never willing to sacrifice its cultural independence as the Muslim countries are doing now.

"We Egyptians measure the progress of our nation solely in terms of the amount of our borrowing from the West. We have learned from Europe how to be civilized. Europeans have taught us to sit at the table, eat with knife and fork and to wear Western clothes. We seek no guidance for our government from the Caliphate. Instead we have set up national secular courts and enacted laws in conformity to Western rather than Islamic codes. The dominant and undeniable fact of our times is that day by day we are drawing ever closer to Europe and becoming an integral part of her literally and figuratively."

Taha Husayn asserts that Westernization would be much more difficult if the Egyptian mind were basically different from the European. In the same breath, he chides his countrymen for lagging so far behind Japan in this respect. If Egypt were truly a cultural extension of Europe, Taha Husayn would have no need for any argument.

"In all seriousness, do we wish to embrace the religion and philosophy of the Chinese just when they are rapidly Westernizing themselves? Those Egyptians who deride Western civilization would be the last to want to live like Chinese or Hindus."

Why should Taha Husayn assume that his fellow countrymen must choose between these two alternatives? Why should Egyptians want to be like either Chinese or Englishmen? Why should they not be proud to live as Muslims?

"God has bestowed on us a boon to compensate for our calamities. The Western world has struggled

for centuries to attain its present level of progress, and we have the opportunity to reach it within a generation."

Is Western civilization superior to Islam?

We must now raise the question of whether modern Western civilization is superior to Islam as Taha Husayn so obviously believes. Certainly the Western world, by means of its technological efficiency, has promoted the general physical well-being and material prosperity of its people far beyond the level of any civilization that preceded it. Yet no civilization can be judged by its technology alone. What of the arts? Which architecture is superior in grace and symmetry — the Mosque of Ibn Tulun or the United Nations building? Western art reached its peak during the late Middle Ages and early Renaissance. It has been steadily declining ever since.

The decadence of modern art is a direct consequence of the loss of religious convictions. Both the "non-objective" painting and the Socialist realism of the Communist countries are a perfect expression of the rejection of all spiritual values. The source of emotional value and warmth, of beauty and design, is God. Modern painting, sculpture and architecture are conspicuously lacking in all of these attributes. The absence of God is equally reflected in such sordid plays of Tennessee Williams as Streetcar Named Desire and Cat on a Hot Tin Roof. There is no God in modern jazz, which caters for the crudest, most primitive instinct in man. And once a human being is reduced to the level of the beast, he begins to act like one.

In the collective farm settlements of Israel, for example, free love is the accepted thing. Children are taken from their parents when a week old and brought up in nurseries. Consequently formalities of marriage are dispensed with and family life eliminated. In Sweden, sex instruction is begun in the first year of elementary school, with the aim of preventing any taint of sin from being associated with the subject in the children's minds. Adolescents are taught that there is nothing wrong with sexual relations outside of marriage so long as the boy and girl love each other and are prepared to take responsibility for the children. Contraceptives are easily available to teenagers. However, this does not prevent at least a quarter of the babies born from being conceived out of wedlock. Swedes defend their moral standard by insisting that they are just as high as elsewhere.

Is Western secularism superior to Islam? Which is the higher motive — to do good without thought of tangible gain for the love of God, or to do right simply for the sake of social convention? Which is the more advanced ideal — the triumph of nationalism, or the universal brotherhood of Islam? Which is the broader view — a purely this-worldly emphasis or the affirmation of the hereafter?

Nationalism, secularism, the decay of the arts, the rise of materialistic ideologies like Fascism and Communism, combined with the mad rush to invent ever more deadly weapons of mass destruction are all signs of the approaching downfall of the West. In adopting its civilization, Muslims will not share in its progress but only in its doom. Is this what Taha Husayn wants?

ISLAM IN TURKEY

A review of the political changes and their effect upon Islam as a religion

By M. R. KARIM

The religious dignitaries played a prominent part in the affairs of Turkey till 1924

Turkey, with its population of more than than 20,000,000 Muslims, mostly Turks, has played a vital role in the history of the Muslims in the past, and despite secularism introduced in modern Turkey, Islam appears to be reviving in the country as a new force. The Turkish nation is "Islamic" by culture and tradition. For it is Islam alone that had introduced the Turks to life and culture and has conferred upon them greatness and glory.

Founded by 'Osman and consolidated on Islamic bases by Muhammad the Conqueror, the Ottoman throne had for a considerable period in history risen to a stature as glorious as previous Islamic empires of the Omayyads and 'Abbasides. It is well known that Islam and Turkish imperialism were hand in glove for centuries. The office of the Shaikh al-Islam was created in 1453 C.E. by Muhammad the Conqueror, when he conquered Constantinople; since then the Shaikh al-Islam, to the end of the empire, was a member of the Ottoman cabinet, head of the Ministry, charged with the administration of all matters remaining in the hands of the Shar'i authorities, second in seniority to the Grand Vizier, with whom he alone shared the title of "His Highness". The body of the Islamic Law so-called is denominated by the law of the Shari'ah, and its exponents are divided into two classes, the Qadis, who are the Judges who presided in the Shari' courts of law, and the Muftis, who did not appear in the courts but were official jurisconsults to whom judgments were invariably referred before they were promulgated. The Muftis were to record, by means of an opinion which is called a Fatwa, whether the judgment was in point of fact consistent with the Divine Law or not. It was the duty of the Shaikh al-Islam, who was the head of the Muftis and Qadis alike, to deliver the Fatwa.

The Sultans, like Sulayman the Magnificent and Mahmud II, who laid the foundations of the Qanun, were active and enthusiastic Muslims and were certainly not inspired to act in opposition to their faith. The Shari'ah law administered the personal law embracing such matters as marriage, divorce, inheritance and minors were administered by the Qadis in the courts known as Mekheme,² while the Qanun (man-made) laws came to embrace what we should call criminal and commercial laws.

The Young Turk Revolution of 1908-9

Even after the Young Turk Revolution of 1908-9, those privileges remained intact. Turkey then changed from a despotism to a parliamentary State, but it was still the Ottoman Empire with its Shari'ah laws, its Qadis and Muftis, its Mekhemes and its Shaikh al-Islam. It was not until Turkey had become a republic that both Sultanate and Caliphate were abolished and a real and revolutionary change in the legal system of Turkey was effected. The



The President of Turkey, General Jamal Gürsel, in his study
The flag (in the background), consecrated with their blood,
was presented to him by Turkish students

Republic that came into being ceased to be Islamic and was based on territorial and racial nationalism. By the establishment of a secular State by Ataturk, in which religion, though not actually suppressed, was made a strictly private affair. Islam was disestablished and the Shari'ah repealed. The secularist reforms of Kemal Ataturk are well known. The abolition of the fez (cap) and the disappearance of the veil, the change of the alphabet, the adoption of the Gregorian calendar and of Sunday as the official day of rest, the taking over of the Wakf (religious endowments) by the State, the restriction and then prohibition of religious education, the adoption of civil and penal codes in place of reformed Islamic law of the preceding period, the reduction and eventual elimination of the power of hierarchy of the 'Ulema, dissolution of the Dervish brotherhoods, and banning and prohibition of Tariqa meetings, were but a few of the measures introduced by the secularist Kemal.

The death of Ataturk raised hopes of the restoration of Islam, but apart from the return of the Muslim chaplains to the army in May 1940, nothing very much happened. The first visible sign of religious opposition to the secularist policy of the State appeared in 1940. In 1939 the Turkish Ministry of Education decided to publish a Turkish edition of the *Encyclopaedia of Islam*. The Turkish edition was not a mere translation. Many articles which were out of date were revised or rewritten by Turkish scholars and new articles added. A group of religious-minded Turks, led by Ashref Edeb, the editor of the Muslim periodical Sebil-ur-Resad, protested energetically against this project. They held that the so-called Encyclopaedia of Islam was not really an encyclopaedia of Islam, but against Islam, and that it was the work of the Christian missionaries, aimed partly at assisting the missionaries in their endeavours and partly at undermining the basis of the Muslim faith. They criticized the Ministry of Education for sponsoring this alleged anti-Islamic project, first in letters and articles in the press and in a periodical which they published themselves. In 1941 they began publication of a rival encyclopaedia of their own, entitled Turk Islam Insiklopedisi (Turkish Encyclopaedia of Islam).

Post-war Turkey marked by signs of revival of Islamic institutions

The post-war (World War II) democracy of Turkey gave freedom of expression to all trends of opinion, including the religious leaders, who now proclaimed more and more openly their hostility towards secularism and their demands for Islamic restoration.

In 1949 religious education was re-introduced into Turkish schools and was to be taken only by the students whose guardians specially asked for it.

The abolition of Medresahs in 1924 and Arabic and Persian from the secondary schools in 1929,³ reduced both the numbers and the competence of the students. The religious revival of recent years, therefore, revealed an acute shortage of people competent to teach religion in the schools and to act as Imams of the mosques. For this reason the Government opened the Faculty of Theology in October 1949 in Ankara University.⁴

In recent years there have been a number of signs of increasing religious activity. The people use religious garb more freely even outside the mosque. Mosque attendance has risen considerably. Many of the mosques are now

equipped with amplifiers and one can tollow the service from quite a distance. Inscribed Qur'ánic texts hang on the walls in cafés, in shops, in taxis and in markets. Religious books and pamphlets are being written and published on an increasing scale. Recently quite a large number of Turks have gone on pilgrimage. Far more significant are many signs of the revival of Tariqas. Restoration of Islam in the national life of Turkey was greatly stressed as a party programme of the Democrats during the 1950 elections. The Democratic Party, therefore, on coming to power in 1950, laid stress on the restoration of Islam on 17th June 1950, which was the beginning of Ramadhan, when the call to prayer was permitted to be recited in Arabic instead of Turkish. In July 1959, Qur'an readings were introduced into the programme of the Turkish State Radio. In March 1952, religious instruction was added to the curriculum of the village institutes.

On 21st February 1955 there took place in the Grand National Assembly a debate which is significant enough to show the trends of revival of Islam. More money was allotted this year to religious affairs in the National Budget. While the sum allotted to religious affairs was 4,000,000 liras in 1955, the 1956 figure had risen to 17,000,000 liras.

Kemalist Turkey abolished "Islamic" institutions as these were associated with medievalism and were found as a positive hindrance in the way of modernizing Turkey. This action, however well intended, did have adverse critics who secretly wished for the revival of religion. The reversal of the Kemalist policy in the post-war period, therefore, is as much due to the growing influence of the revivalists as it is dictated by necessity of resisting Communist subversion.

The policy of Islamic revival followed by the Democrats found ready support among the overwhelming majority of the Turkish people, who live by agriculture and in villages. At the same time this very policy has been among other reasons the cause of extreme resentment of the urbanized intellectual and bourgeoisie, who have been greatly influenced by Western secular ideas and have been products of the Kemalist religious policy. The clash between the two groups ultimately found expression in the May 1960 revolution in Turkey.

One of the planks on which the support of the educated Turks to the present Gürsel régime in Turkey rests is undoubtedly its Kemalist attitude towards religious matters.

It is perhaps true that the present régime has not yet taken any active role in dislodging Islam, but the fears of the religiously minded have already been aroused. The recent demonstration of the Naqshbandiyyah against the present régime is an instance in point. It seems that the Turks of the rural areas have not welcomed the present régime, which may perhaps be also due to the same fear, namely, the reversal of the religious policy of the Democrats, which they apprehend from the present régime.

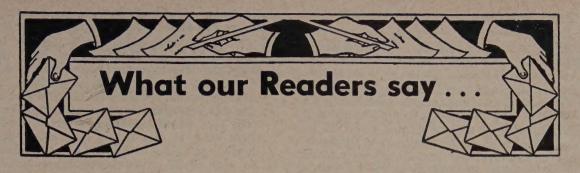
¹ Luke, The Making of Modern Turkey. Macmillan and Co., London, 1936, p. 190, footnote.

² Ibid., p. 192.

³ For these details see Bernard Lewis, article on Islamic Revival in Turkey, *International Journal*, January 1952, p. 41.

⁴ Ibid., p. 43.

⁵ G. L. Lewis, Turkey. Ernest Benn Ltd., London 1955, p. 193.



IN MEMORY OF A GREAT SON OF PAKISTAN

Pakistan Embassy, The Hague, Holland. 16th October 1960.

Dear Sir.

Today, nine years ago, the *Qa'id-i-Millat* Liaqat 'Ali Khan laid down his life in the service of his people and the high principles with which he refused to compromise.

Let us Remember then, with gratitude, the courage, the selfless service and sacrifice of a life dedicated, even at the

point of death, to the loving care of Pakistan.

Let us Remember with sincere understanding and respect the humility, born of true inner greatness, which made him ever the self-obliterating, but ever the responsible and trusted follower, counsellor and tower of strength of his beloved leader, the Qa'id-i-A'zam Muhammad 'Ali Jinnah.

Let us Remember, with pride and prayer, the innate qualities of dedicated leadership which upheld and reheartened a deeply and dangerously shaken people in the darkest days of their despair and weakness; when even the optimism of friends was strained to the utmost, and the

threats of foes became more imminent.

Let us Remember with reverence and resolve the absolute honesty of word and action; the respect for human dignity and daily needs; the unshakable belief in the spirit of Islam as a way of practical behaviour and action, both public and private, wherein truth and tolerance, humour and humanity, faith and fair play, selflessness and service, had their due part.

Let us Remember that God the All-Seeing, the All-Knowing; from whom no secrets are hid; from whom flows all true goodness and greatness, human, material and spiritual, will judge us by our response to the gifts and opportunities and examples He puts before us for our use and emulation. May He help us keep faith with Him.

Yours faithfully, RA'NA LIAQAT 'ALI KHAN (Ambassador of Pakistan).

IS MONOGAMY A CHRISTIAN INSTITUTION?

Dear Sir,

Salam 'alaikum.

On reading the September 1960 issue of your valuable

journal, some observations seem to be called for.

On page 21, you have published a map describing the geography of the Qur'án. In the legend you say "Eliat", which is a misprint for "Eilat". Again, you define

"Madian" as "the country of the persecutor of Abraham, of Harut and Marut"; the compositor has confounded it with Babylon, and has dropped the explanation that Madian is the country of the Prophet Shu'aib. Further, in the map itself, you write "Desert of al-Ahsa" instead of the "Desert of al-Ahqaf", which is mentioned in the Qur'án.

But I must invite your attention more particularly to page 17, which you have let go without a note of challenge. Napoleon was a great man, very intelligent also, but he was not a learned man, even in the religion of his forefathers. In fact, speaking of polygamy, Napoleon says: "... why then in this permission to man to have more women and why had not Muhammad adopted the law of Jesus in this matter?...

Never in the West was polygamy authorized."

A little knowledge of history would show how truth has been camouflaged and how even Napoleon had illusions. Has Jesus Christ forbidden polygamy? I shall be really obliged to your readers, Christians or others, to quote a single verse of either the Old or the New Testament, or even the sayings of the apostles. I am told that there is not even a decision of Synods or Councils of bishops to ordain the illegality of polygamy. As to practice, leave alone the concubines and other methods of pre-Christian days, even Christianity has not been without it. Westermarck in his History of Human Marriage (III, pp. 50-51), says: "In the middle of the 6th century, Diarmait of Ireland had two queens and two concubines. Charlemagne had two wives and many concubines; and one of his laws implies that polygamy was not unknown even among priests. In later times, Philip of Hesse and Frederick William II of Prussia contracted bigamous marriages with the sanction of Luther. In 1650, soon after the Peace of Westphalia, when the population had been greatly reduced by the Thirty Years' War, the Frankish Kriestag at Nuremberg passed the resolution that henceforth every man should be allowed to marry two women."

Further, the Encyclopaedia Britannica, in the article "Marriage", affirms: "Monogamy as the unique and exclusive form of marriage, in the sense that bigamy is regarded as a grave criminal offence and a sin as well as a sacrilege, is very rare indeed. Such an exclusive ideal and such a rigid view of marriage is perhaps not to be found outside the modern, relatively recent development of Western culture. It is not implied in Christian doctrine even."

Finally, what was the practice of the boastful Napoleon himself?

Let Christians and Jews not attack Islam, which, like a boomerang, reacts on their own prophets and scriptures. The Gospel of St. Matthew (25:1-12) is clear that polygamy was a matter of course, and Jesus Christ looked at it as such, without the least horror or contempt.

Yours sincerely,
A READER.

"A RE-INTERPRETATION OF ISLAM"

Dadu, West Pakistan, 17th October 1960.

Dear Sir,

Miss Margaret Marcus of New York has given a befitting rejoinder to Mr. A. A. Fyzee in her letter published in The Islamic Review for June 1960. She has rightly and succinctly pointed out the necessity of keeping religion intact, including the ritual if followers of various religions, and especially the Muslims, wish to assert their separate entities as such. If they all faithfully follow the dogmas of the religions of their choice, the world would soon see the real moral rearmament and a lasting peace. What is really needed is not renovation but re-application. Be it remembered further that in order to have appeal, force and validity a religion needs a prophet. A patchwork man-made religion is no substitute for the real thing. Mr. A. A. Fyzee no doubt has the tradition of his prototypes, Abul Fazl and Fyzee of the court of Akbar to follow by trying to make a belated and futile effort at fabricating another version of Din Ilahi or reviving the defunct theosophy of the late Annie Besant. Moreover, followers of religions, particularly the Muslims, are waking up to the menace of pseudo-religionists who want to lead them to a moral morass under the lure of liberalization of religion through taunts of orthodoxy, etc.

The danger to faith and life from atheists is not so great as danger from those so-called reformers of religion who would like religion to conform to their preconceived

notions and habits.

Yours sincerely,

ZIAUDDIN S. BULBUL.

THE AUTHORITY OF THE BIBLE

Pakistan Students' Association, Steinsdorfstr. 18/3, Munchen 22, West Germany. 6th June 1960.

Dear Sir.

The following quotation translated from Suddeutsche Zeitung, Munich (June 1960), a German newspaper, will, I think, be of great interest to your readers. This news item

shows views of one of the leading German theologians, Professor Dr. Paul Althaus, regarding the Bible:

"In a three-hour lecture in the University of Munich the university-preacher and theologian of Erlangen, Professor Dr. Paul Althaus, considered the "Authority of the Bible". Althaus gave special attention to the criticism of the Bible and spoke against the still prevailing misconception that the Holy Scripture is a verbal inspiration (every written word came from God) or that it is a pure law book. The Bible is not a miraculous book but a mirror of human reality. In spite of its testimonal character and its quality of forming the basis of the Christian religion it 'came into existence through human source' with various peculiar possibilities of mistake."

Al-Islam in Germany.

I also take this opportunity to introduce a small German brochure, Al-Islam, published by two German Muslims in Cologne. This is a small but encouraging attempt of these Muslims to serve Islam in their homeland. Germans in England wishing to receive this pamphlet may contact: Herrn Malik S. Assmann, Koln, Hansaring 52, Deutschland. Yours faithfully,

F. YAZDANI.

"A COMMUNIST AND BELIEVER IN GOD"

Thein Aung, 16 Golden Valley, Rangoon, Burma. 22nd October 1960.

Dear Sir,

Mr. S. M. Ahmed's letter captioned "A Communist and Believer in God", which appeared in *The Islamic Review*, for May 1960, suggested that the Muslims in Russia and China should be told "that they can be good Communists without abjuring Islam".

May I trust that Mr. Ahmed would like to serve equally well, if not better, the interests of the Muslims in those countries also by suggesting that all Communists should

embrace Islam?

Yours truly, THEIN AUNG.

IRAQ IN EARLY ISLAMIC TIMES

(7th and 8th centuries C.E.)

Continued from page 19

The best craftsmen of that time were encouraged to live at Samurraa' and to produce some of the best pieces of art. A jar in fine glass, a dish in glazed ware decorated with polychromic splashes, in the style of Chinese Tong glazed pottery, were found at the residence of the Caliph al-Musta'sim at Samurraa'.

The great mosque of Samurraa', known as the Friday Mosque, is one of the oldest in Iraq and, despite is impressive size and massive buttressed walls, well illustrates the simplicity of early Muslim places of worship, which consisted in essence of a courtyard for the congregation with a

covered space containing the *mihraab* and pulpit. Its spiral minaret, still a conspicuous landmark in the countryside, was built before the design of the minaret had been standardized as the slim round tower familiar to us in later periods, and its form may have been suggested by the Babylonian ziggurat. The rest of the city was laid out on the same grandiose scale; the Caliph Mutawakkil built himself a new quarter to the north, and it is still possible to walk down the great main street, more than 90 feet wide, that linked the two parts of the city, and to see on either side the façades of shops and private houses standing almost to their original height.

(To be continued)

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